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PREFACE.

(VOLUME XII.)

The twelfth volume of this serial is completed, and like its predecessors, contains many recondite items gathered from the harvest fields of literature, which are the common grounds of all who are inclined to

"Gather up the fragments that remain, that nothing be lost."

As we glance over the former volumes, in compiling some indexes for economy of time, in references, we can readily see where certain articles might have been better done; but again, we must remember that experience is the best schoolmaster. A publication of this character has many readers whose tastes vary greatly, and each has more or less choice for literary food. We have endeavored to furnish a good variety of subjects in almost every department of secular, sacred, and secret thought. This publication may be said to be, as Shelley says,

"A chronicle of strange, sacred, secret, and forgotten things."

In no period of the past, since the invention of printing, has there been a time when there has been such searching for occult, recondite, and covered truths that seem to lie partially hidden in the published, as well as the traditional, symbolic, and arcane teachings and practices of all past time, and it has been a part of our object to unearth

"From many a quaint and curious volume of forgotten lore,"

some of these out-of-the-way things and bring them to the light of day. How far this has been done, is left with those to judge who have received this monthly visitor, and have sufficient acuteness to comprehend and pass a judgment. The names of many of our patrons have been with us from beginning to end, and are household words with us, and others have traveled with us a few years and ceased, while others have gone to that

"Undiscovered country from whose bourne no traveler returns."

The future of this publication will be in many ways similar to the past, but, we hope, in character and progress, better. We care not to promise too much, but hope to accomplish many things of mutual interest to us all. We return our kind thanks to all our patrons.

S. C. & L. M. GOULD, PUBLISHERS.

MANCHESTER, N. H., December, 1894.

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MISCELLANEOUS

NOTES AND QUERIES

HARVARD COLLEGE
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A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. JANUARY, 1894. No. 1.

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Publishers' Remarks.

We owe our readers an apology for crowding our pages this month with an overplus of society matters. A quite small edition of a pamphlet of "Collectanea" was privately printed for distributions among friends, at the semi-centennial of a local Odd Fellows' Lodge, it has been thought advisable to preserve a portion of the pages in a more permanent form. Our readers will receive the full number of pages of the usual matter during the year that the volume may correspond with previous volumes.

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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*Learn by studying the harmonies and revolutions of the all.*"—PLATO.

VOL. XII. JANUARY, 1894. No. 1.

SO MOTE IT BE. We love this quaint old response. To us it means unity born of harmony, which is the key to heavenly enjoyment. It says we have sat together on the level, and profit has been its fruit; that we are better men by so doing, and as little things make up our natural Temple, so these meetings, from time to time, build up our spiritual. It should be our aim to make these words golden. Let them be an echo from the heart. They are a benediction born of charity which has its sustenance from a world unseen by mortal eyes—the source of all inspiration. For more than a cenutry has this Masonic saying been borne heavenward as incense. We trust, as the years roll by, they will be dearer, as the sun of that land of rest begins to shed its lustre over the mountain peaks which looks upon a landscape where a weary footfall is never heard, and tears and sighs are aliens. D. R. ADAMS, Providence, R. I.

AMERICAN MASONRY. It is an extraordinary tribute to American Masonry that fifty-two signers af the Declaration of Independence out of the fifty-five, could have formed a Lodge; and all the Major Generals in the army of the Revolution (1775–1783) were bound by the mystic tie. One was expelled from the Fraternity; but his infamy and its punishment have given more brilliant and permanent fame to the virtues of the rest. The unknown grave, and the execrated memory of Benedict Arnold serve by contrast to exalt to nobler and grander heights the pure Masonic patrotism of George Washington.

DWIGHT R. ADAMS, Centerville, R. I.

ÆNIGMA DE NOMINE VIRGINIS. "My name contains five and fifty, and yet hath only eight letters; the 3d is the 3d part of the 5th which 3d added to the 6th will produce a number whose square root shall exceed the 3d of itself by just the 1st, and the root is half the 4th; now the 5th and the 7th are equal; the 1st and the 8th are also equal and make the 2d as much as the 6th hath, which contains 4 more than the 3d tripled."

Represent the proposition in the following way, the numerals standing for the eight letters of the word:

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
y,	$3x+4-2y$,	x,	$2\sqrt{4x+4}$,	$3x$,	$3x+4$,	$3x$,	y.

Now adding these eight together and reducing, we have,

$$13x+8x+2\sqrt{4x+4}=55.$$

$2\sqrt{4x+4}=13x$; from whence we find $x=13$, and $y=1$.

These values fulfill all the conditions of the proposition, except the statement, "which 3d added to the 6th will produce a number whose square root will exceed the 3d of itself by just the 1st;" this perhaps should have had the words, "be exceeded by" in place of the word "exceed." Even then it will not be correct as $\frac{1}{2}$ of $4x+4$ will give a fraction. We will then have 1, 11, 3, 8, 9, 13, 9, and 1 as the eight letters. Applying this to the alphabet, recollecting that i and j were the same letter in ancient times, we will have,

$$1=a,\ 11=l,\ 3=c,\ 8=h,\ 9=i,\ 13=n,$$

And we have the word "Alchinia," evidently intended for "Alchimia.'

It is possible from the above formula that $y=2$, but this will produce a word which I cannot find has any meaning.

B. A. MITCHELL, JR., Philadelphia.

SHOEPACS. These were old-fashioned Canadian shoes, worn by the early French on the frontier. "Shoepecs Recollections," a wayside glimpse of American life, by Walter March (O. Boliver Wilcox) was published in New York in 1856. It is an intetesting description of life among the early French and American settlers in the district of the Great Lakes, then the far Northwest. 12mo. cloth.

The Quadrature of the Circle.

We do not now undertake to discuss the quadrature in any of its mathematical aspects, nor the various claims that have been put forth. Every few months we receive the manuscript claiming the solution of the problem ; but what is more surprising is that each one claims he *is the first person* to discover such a value of π. They seem to forget that "great men lived before Agamemmon." Some of the articles we have published from time to time, especially since July, 1888. Up to that time the various quadratures were collected and a digest of each compiled, giving under the name of each author his results. The alphabetical list of titles then was over one hundred, and these were published in a pamphlet of thirty-two pages. The same was printed as an appendix to NOTES AND QUERIES for July, 1888. Hence, any one who thinks he has discovered *the value of* π should first examine the records for previous efforts to see if he has been anticipated by such a value of π. If he fails to find *his value* in the aforesaid American list, he should then examine Augustus DeMorgan's list of sixty-nine given in his work, "Budget of Paradoxes," a work of 512 pages, printed in London, 1872. If then he finds no pre-discoveerr, he should read Montucla's *Histoire des Recherches sur la Qnadrature du Cercle*, edited by P. L. Lacroix, Paris, 1841. If none of of these works mention the value discovered, it is then quite safe to announce such to the world.

In 1854, Rev. Domenico Angherá, Archpriest of St. Vito, Malta, published his discovery of the value of π, in an octavo volume. He announced it also in seven articles contributed to the *Mediterraean Gazette*, commencing Dec. 26, 1855 ; also *Malta Times*, June 9, 1858 ; and also published a duodecimo volume on the same in 1858. After publishing to the world his article and books announcing that he was the first person to make the discovery he was astounded that he had been ante-dated six years by one William Peters in his work, "The Quadrature and Exact Area of the Circle Demonstrated," London, 1848. This man also announced that he was the first to give the value of π to the world. In 1865 he announced the publication of a large work, and stated he had the corroboration and support of Rev. Domenico Angherá, of St. Vito, Malta. Now later on what was his

astonishment to learn that Gaetano Rossi had published his work in 1804, entitled "The Solution of the Problem of the Quadrature of the Circle." Mr. Peters' large work on π has not been heard of since its announcement.

Each of these quadrators announced that the ratio of circumference to diameter was as $3\frac{1}{8}$ to 1. Rev. D. Angherá is quite exhaustive in his details of demonstration, discussing the 2 per cent over-plus of his area, and many other comparasions with the orthodox value, 3.141592.

Several other Englishman laid claim to the same ratio, for instance, Henry F. W. Pratt, M. D., in a work, "Eccentric and Centric Force," Appendix, London, 1862. Also, Ephraim Smooth, in *Register of Arts and Sciences*, July 8. 1826.

In America we also have two who lay claim to the discovery of this same ratio, one pseudonymous, "DURHAM," in New York *Sun*, August, 1878, and Edward J. Goodwin, M. D., in this No. of NOTES AND QUERIES, page 14.

SAINT PAUL'S JOURNEY INTO SPAIN. Did Paul make his journey into Spain? D.

A belief is strongly held that St. Paul made his journey into Spain, and then came to the coast of Cornwall, in south-western England and gathered disciples there. Penzance is near Land's End, in Cornwall. Near Penzance is a little village which, since immemorial times, has borne the name of Paul, a name far more suggestive of the New Testament times than the more common one of St. Paul, the missionary to the Gentiles. A legend there is cherished in connection with his ministrations.

Through the instrumentality of Paul, a Roman soldier named Pudens was converted. Some Druidical rites, always observed with secrecy, were in progress in the vicinity of his station. Drawing too near he was arrested as a spy on these observances. He was given over to secular authority, and became the captive of a British king who had not yielded to Roman power. The daughter of the king became a convert of Pudens and his attached friend. When, before long, the British ruler yielded to the strong arm of Rome, his prisoner was released and his daughter accompanied the Roman soldier to Rome as his wife. There she was baptized with the name of Claudia, the husband and wife being the Pudens and Claudia whom Paul mentions in writing from Rome who was a prisoner there for the second time (II Timothy IV, 21).

FOOD FOR THOUGHT. Hope of success is essential to success itself.

A beautiful woman pleases the eye, a good woman pleases the heart, one is a jewel, the other a treasure.

Life is broken up into delusive rainbows. There is hardly any steady, pure, white light anywhere.

Plato, being told that some enemies had spoken ill of him, said: I will endeavor to so live that no one shall believe them.

Sometimes it is those who have seemed the hardest to gain as friends who afterwards prove the most faithful ones.

The mind should be allowd to dwell only on thoughts that are happy, satisfying or perfect. Happy thought! We have them, and are in a state to receive them.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relatives do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we barbor.

COB MONEY. Fort Fdward was a military post of considerable importance during the French and Indian wars and the Revolution. It was built in 1755 when 6,000 troops wers collected there under General Lyman, a Connecticut officer, awaiting the arrival of General Johnsón. It was first called Fort Lyman, in honor of the General who superintended its erection. It was built of logs and èarth, 16 feet high, and 22 feet thick, and stood at the junction of Fort Edward Creek and the Hudson River.

The bulk of the specie in circulation among the French in Canada, that time, was composed of Spanish small coins. One was a cross-pistareen, worth about 16 cents; the other, a quarter of the same. They were irregular in form, and the devices and dates were quite imperfect. The dates of the two pieces seen were 1741 and 1743. They were found in the vicinity of Fort Edward. There they are called "cob money." Can any one tell why? D. R. A.

"THE WAGES OF SIN IS DEATH." (Vol. XI, p. 224.) "The wages of sin *is* death." This sentence has *two* subjects which are interchangable,—*wages* and *death*. One is the subject *before* and the other the subject *after* the verb. J. G. GHOLSON.

THE SCREW PROPELLER as an instrument of propulsion is of comparatively late date. We find it proposed by Hooke in 1680 ; Duguet in 1727; Pancton in 1868; Watt in 1780; Bramah in 1784; Fulton in 1794; Cartwright in 1798; and Shorter in 1802. Probably all of the propellers were made of cast-iron. In 1804, two years before Fulton began building the "Clermont," Colonel John Stevens of Hoboken, New Jersey, built and ran a steamboat on the North River, in which he employed a screw-propeller. The engine and propeller are stilled preserved at the Stevens Institute of Technology. In 1806 he built the "Phenix," and made the trip from Albany to New York, 1807, shortly after Fulton had succeeded in accomplishing the same thing with the "Clermont." From this time to 1839, numerous arrangements of screw propellers were proposed, but no extended use was made of this method of propulsion until Francis Pettit Smith, of Hendon, England, and Captain John Ericsson, brought the subject forward, and by their energy and perseverence proved the practical value of screw-propellers for ships. Both obtained patents for the use of the screw, in 1836, anp from that time forward its application to steamships has steadily increased. ARTHUR M. ADAMS.

THE HEAVIEST LOCOMOTIVE ON WHEELS at the present time is probbably the double-ended componnd locomotive built for the Mexican Central Railroad, by the Rhode Island Locmotive Works. It weighs, in working order, about 260,000 pounds. This engine has saddle trucks.

Another heavy engine, which has separate tender, was exhibited by the Baldwin Locomotive Works at the World's Columbian Exposition at Chicago. It is a Deccapod Freight Engine for the New York, Lake Erie and Western Railroad. The engine weighs, in working order, 192,500 pounds. and the tender loaded weighs 117,500 pounds, make a total of 310,000 pounds. Many engines we cannot report as builders and railroad companics do not always care to put the weight of their engines on record. ARTHUR M. ADAMS.

BISHOP BERKELEY'S STATEMENT, "There is no matter."

"When Bishop Berkeley said 'There was no matter;'
And proved it—'twas no matter what he said."

This from Byron's "Don Juan" XI, 1. J. G. GHOLSON.

THE CENTER OF THE UNITED STATES. The exact situation of the center of the United States is a surprise to any one who has not given the subject careful attention. The most eastern point of the United States is Quoddy Head, Maine; the western, Attoo Island, Alaska; the most northern, Point Barrow, Alaska; the most southern, Key West, Florida. The center of the quadrangular figure formed by uniting these four points is located at the crossing of 55 degrees north latitude and 110 degrees west longitude, about 420 miles north of the northern line of Montana. It is also true of the United States as of Great Britain, that the sun never sets on our territory, for when it is 6 P. M., on Attoo Islands, Alaska, it is 9 : 36 A. M. of the following day at Eastport, Maine.—*The Companion, Columbus, Ohio.*

ALLITERATION. Hamconius wrote a poem in which every word began with C. It opens thus:

Certamen Catholicum cum Calvinists.

Hucbald wrote a poem of 100 lines every word of which began also with C. The last two lines are:

Conveniet claras claustris componere cannas,
Completur claris carmen cantabile calvis.

In the "Materia More Magistralis" every word begins with M.

Placentius, the Dominican, in the sixteenth century, wrote a poem containing 253 Latin lines, hexameters, and entitled "Pugna Porcorum," every word of which begins with P. It opens thus;

Plaudite, porcelli; porcorum pigra propago,

Thomas Tusser has a poem of twelve lines in rhyme, on "Thrift," every word of which begins with T.

The "Talitan Turnpike Tale," every word of which begins with T, is found in NOTES AND QUERIES, Vol. I, p. 117.

The poem beginning, "An Austrian army awfully arrayed," contains 26 lines, each line of which in succession begins with one letter of the alphabet in regular order.

The distich on Cardinal Wolsey is quite well known:

Begot by butchers, but by bishops bred,
How high His Honor holds his haughty head.

ALL SAINTS' DAY, November 1, is in commemoration of all the dead who have "died in the Lord" (Revelation XIV, 13), especially for those for whom no special day has been appointed. Called also "All Hallows," and in French, *La Toussaint.* These terms were, in 830 A. D, substituted by Gregory IV, for the previous one of All Martyrs.

QUESTIONS.

1. Wanted the origin, nationality and meaning of the name Patterson, with various forms, its location, etc. Has any genealogy of the family been published ? MISS M. E. P.

2. Also, similar information relative to the name Vance. There is a Senator Vance, of North Carolina, in Congress. Also the same of the names Burlingame, Dyer, and Ensworth. MISS EMMA E. V.

3. Did the first Church of Salem, Mass., have a Confession of Faith distinct from the Covenant? Did J. B. Felt publish a pamphlet some forty years ago, in Boston, on this ? OLD STYLE.

4. Who was the first Governor of Massachusetts? HISTORICUS.

5. How was it that New Jersey Colony was early called Nova Cæsarea? The New Jersey colonial penny has the name Nova Cæsarea on one side. DWIGHT R. A.

6. About what time were family records first written in family Bibles, and when were blank leaves for the purpose first bound in? What early editions with record blanks are known l Previous to the Bible record what general "place of records" was used? Can information be obtained at any Bible museum ? EBEN^{R} P. DYER.

7. I have a copy of the "Poets of Connecticut, with Biographical Sketches." 8vo. pp. 468, New York, 1847. By C. W. Everest. There is a Rhode Island Book, published about the same time, now scarce, What other States have brought out similar works? BESSIE L. A.

8. What King of England granted a patent by which Connecticut colony extended west in a belt "to the South Sea," or Pacific Ocean? What time was the grant made, and what parallels were the limits ? When and how was the grant reduced? Some queer points arose in New York history by this grant. J. Q. A.

9. What were the necessary qualifications of a *freeman* in the early history of the colonies of Massachusetts, Connecticut, Rhode Island, and New York? When were said laws passed in each colony and when repealed ? JOHN Q. ADAMS.

10. What other works besides the following, have "Œdipus" for the first word of their titles ? "Œdipus Coloneus," by Sophocles ; "Œdipus Ægyptaicus," By George R. Gliddon ; "Œdipus Judaicus," by William Drummond ; "Œdipus Romanus," by George Townsend. ARCH. T. HARTLY.

A Curious Original Investigation.

It is quite a journey from my house to the Exposition where I have to go daily to my work as Foreign Press Editor, and I have to travel nearly twenty-five miles each way, on two lines of railroad. To relieve the deadly monotony of the trip I have amused myself with some curious calculations, the results of which I forward to you. I went as far as I could in my factoring, not having at hand Burckhardt's Tables of Factors, so I cannot say whether my larger numbers are primes or not. Probably they are not, and I would like very much to see the table of factors worked out.

What I have done is this : I have taken numbers whose digits are found in the consecutive series, 0 1 2 3 4 5 6 7 8 9. Reversing the digits and then subtracting the original number from the new number, I examined the remainders with the following results :

The difference between the reversed numbers and the original is constant for numbers of the same number of digits.

Thus, take the number 45. Reversed it is 54. 54 — 45 leaves 9. And on trial it will be found that this remainder 9 is constant for all numbers of two digits up to the last possible in such a series, *i. e.* 89.

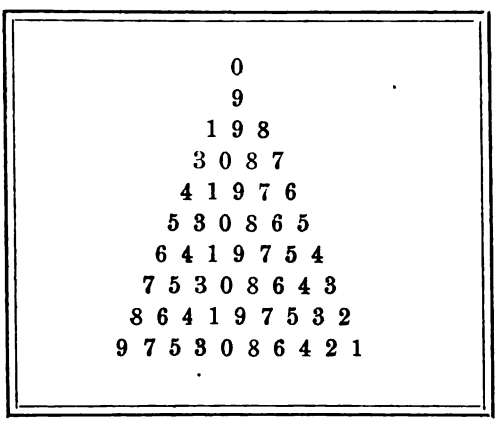
I then worked out these constant remainders and tabulated them as follows :

No. Digits.	Constant Remainders.	Constant Remainders divided by 3^2.		Quotients.	Constant Remainders Factored.
1.	0	3^2x	0	0	9x0x2x11
2.	9	3^2x	1	1	9x1
3.	198	3^2x	22	2 2	9x2x11
4.	3087	3^2x	343	·343	9x7x7x7
5.	41976	3^2x	4664	46 64	9x2x11x2x2x53
6.	530865	3^2x	58985	58985	9x5x11797
7.	6419754	3^2x	713306	713 306	9x2x11x32423
8.	75308643	3^2x	8367627	8367627	9x3x2789209
9.	864197532	3^2x	96021948	9602 1948	9x2x11x2x2182317
10.	9753086421	3^2x	1083687279	10837 66269	9x3x361225423

Naturally in the last series, that of ten digits, there is but a single one ; *i. e.* 0123456789 ; reversed, 9876543210.

The table of constant remainders is peculiar. Beginning at the

bottom and working up, the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, are found in regular sequence. In the same manner the column of tens gives 2, 3, 4, 5, etc.; the column of hundreds, 4, 5, 6, 7, etc. When however, we examine the next column to the left, we find 6, 7, 8, 9, 0, 1, 3. The regular sequence is broken by the omission of the 2. The remaining columns persist in this omission of the 2. Further, the terminal numbers at the right hand give the series, 0, 0, 1, 3, 4, 5, 6, 7, 8, 9; the 2 being again omitted. By arranging the constant remainders in pyramid form, as follows, some other peculiarities are revealed.



The central column of this pyramid is 0, 9, 9, 9, 9, 9.

The columns to the left of the center are, respectively, 0, 0, 0, 0; 1, 1, 1, 1; 3, 3, 3, 3; 4, 4, 4; 5, 5, 5; 6, 6; 7, 7. 8; 9.

The columns to the right of the center are, respectively, 8, 8, 8, 8; 8, 7, 7, 7; 7, 6, 6, 6; 6, 5, 5; 5, 4, 4; 4, 3; 3, 2; 2; 1.

The constant remainders for three-digit and four-digit numbers are the bases from which, by a peculiar development, all the other constant remainders are produced, as follows:

0	9
198	3087
41976	530865
6419754	75308643
864197532	9753086421

Adding together the first and last digits for the whole series of constant remainders gives the following series :

0,; 9; 9,; 10,; 10,; 10,; 10,; 10,; 10,; 10.

In like manner adding the digits either side of the center, than those ones removed away, and so successively gives these series, the center line being, 0,; 9,; 9,; 0,; 9,; 0,; 9,; 0,; 9,; 0.

0,; 9,; 9,; 0,; 9,; 0,; 9,; 0,; 9,; 0. Center line.
0,; 0,; 0,; 8,; 0,; 8,; 0,; 8,; 0,; 8. Either side of center line.
0,; 0,; 9,; 0,; 8,; 0,; 8,; 0,; 8,; 0. One remove.
0,; 0,; 0,; 10,; 0,; 9,; 0,; 9,; 0,; 9. Two removes.
0,; 0,; 0,; 0,; 10,; 0,; 9,; 0,; 9,; 0. Three removes.
0,; 0,; 0; 0,; 0,; 10,; 0,; 9,; 0,; 9. Four removes.
0;; 0,; 0,; 0,; 0,; 0,; 10,; 0,; 9,; 0. Five removes.
0,; 0,; 0,; 0,; 0,; 0,; 0,; 10,; 0,; 9. Six removes.
0,; 0,; 0,; 0,; 0,; 0,; 0,; 0,; 10,; 0. Seven removes.
0,; 0,; 0,; 0,; 0,; 0,; 0,; 0,; 10. Eight removes.

A very slight investigation of the table of constant ramainders will readily reveal other curious series and properties.

If now we divide these constant remainders by 9, or 3^2, we produce a series of quotients which when tabulated exhibit some curious peculiarities.

The column of units, beginning at the top this time, gives the natural series, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.

The column of hundreds gives a new series, 2, 4, 6, 8, 0, 2, 4, 6.

If now we arrange these quotients in a pyramid as in the fourth division of the table, we notice that the right hand numbers, as before, give the series, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9 ; but those on the left give the series, 0, 1, 2, 3, 4, 5, 7, 8, 9, 10.

That the first six numbers, *i. e*, 0 ; 1 ; 22 ; 343 ; 4664 ; 58985 ; are the same whether read backward or forward.

Factoring these constant remainders brings to light some further peculiarities. Whenever the number of digits in the original numbers is odd, we find 2 x 11 as a factor, and 2 x 11, or 22, is the constant remainder of three digit numbers or the first practical numbers

above zero, or unity. In the column of quotients we found that up to the quotient for 6 digits the numbers were symmetrical, but that for the 7 digits and higher this symmetry ceased. Here, in the factor column, the lost symmetry reappears in the factor 32423.

Query? If, as I suspect, 2789209, 2182317, and 361225423 are not prime numbers, will they not when factored give numbers that will carry out the symmetry? Who will carry out the investigaion, if indeed, it is worth while? AYMÉ, Chicago, Ill.

Some Problems of 1787.

I have been lately looking over the first volume of the "*Columbian Magazine or Monthy Miscellany*, containing a view of the history, literature, manners, and characters of the year 1787. Printed in Philadelphia for T. Seddon, W. Spotswood, C. Cist, and J. Trenchard." From it I have copied the problems for the readers of NOTES AND QUERIES. In the first number September, 1786, four "Mathematical Questions," are given:

Question 1. Given the latitute left, distance, and difference of longitude, o find the course and latitude come to.

Example. A ship from the Lizard, in latitude 49° 57′ N., longitude 5° 14′ W., sails S. westward till her diatance be 1014 miles, and then finds, by an observation of the moon's distance from the sun, that she is in longitude 23° 48′ W. I desire to know what course she steered, and what latitude she is in, both by middle latitude and Mercator sailing.

Q. 2. An observer at London discharged a great gun at the instant that an eclipse of one of Jupiter's satellites happened; now another observer at Dublin heard the report of the gun 32 m. 45 s. after the time that the eclipse happened with him. It is required to find the bearing, distance, and difference of longitude between these two cities; the latitude of London being 51° 31′ N., and the latitude of Dublin 53° 20′ N.

Q. 3. Required an easy geometrical rule, whereby a cooper may cut a large bottom into four equal bottoms so as to lose the least stuff possible.

Q. 4. How many different ways can £100 be paid, with guineas at thirty-five shillings, and half-joes at sixty shillings without using any change?

Q 5. A sharper, having got into a liquor cellar, drew out of a rum puncheon, containing 124 gallons, the full of a large keg, which he carried off, first filling up the puncheon with water, lest the theft should be discovered before he had an opportunity of carrying off more; having disposed of his first booty, he returns and takes out of the same puncheon the full of his keg, filling it up with water as before; and thus he goes for three times successively; but in his fourth attempt, he is detected, and it is found that the liquor in the puncheon, after its being thus three times adulterated, or mixed with water, is fifty per cent worse than at first; that is, there is as much water as rum in the puncheon. I desire to know how many gallons the keg held, which the sharper made use of to carry of the liquor.

Providence, R. I. J. Q. ADAMS

QUESTION.—*In this fair city, tell, I pray,*
What was the hour the eleventh of May,
When in the state-house yard upright,
My level shade was half my height ?

Philadelphia, Sept. 15, (1786). PHILASTER.

In the October number is a query, "To PHILASTER."

Was it, Philaster, day or night,
By sun, by moon, or candle light ?
When, in the state-house yard you found
Your shadow, measured on the ground
Was half your height ? The year, too, fix,
(Perhaps you meant not eighty-six),
And when your question is correct.
A proper answer then expect.

PHILELIOS.

THE DOMINICAL LETTER. What is the English translation of the following two hexameters which initials give the dominical letters ?

*A*stra *D*abit *D*ominus *G*ratisque *B*eabit *E*genos
*G*ratia *C*hristiolæ *F*eret *A*urea *D*ona *F*ideli. Y.

A PROBLEM OF BRAHMAGUPTA. "Two anchorities lived at the top of a cliff of height h, whose base was distant mh from a neighboring village. One of them descended the cliff and walked to the village, while the other flew up a height x and then flew in a straight line to the village. The distance traversed by each was the same. Find x." *From Brahma-Sphuta-Siddhanta.*

An Important Outside Exhibit

DURING THE WORLD'S FAIR.

Editor of Notes and Queries :

Whoever proves loyal to the cause of progressive knowledge should be ever willing to give full utterance of the faith which is in him, that his views be first crucified for the truth they may contain. The immortal Newton left the world an imperishable and trustworthy example when he said, "There is no argument against a fact." Thus much as prefatory to the statement which is respectfully submitted as a report of an event that should not be lost sight of by the people who have just concluded showing those of other names what has been achieved in a land whose discovery was divinely directed and also supervised.

As you are well aware, leading authorities of this country and in Europe were duly notified that I would (in person or by proxy) demonstrate during the World's Fair, at Chicago, that the square on a line equal to the quadrant of the circumference is the only method whereby to get the side of a square whose perimeter equals that of a given circle. My commital to do so was duly fulfilled on the evening of July 7th, 1893, at the World's Fair Hotel, as you will please to note by the circular herewith enclosed,* which was used to give notice of time and place of that free entertainment.

The circular notices were sent to the Director General and the Chief of the Liberal Arts Department, to the principal book publishers and newspaper editors, to the principals of the Chicago High Schools, and to others prominent in the educational domain.

The demonstrations were illustrated by appropriate designs prepared by Rand, McNally & Co.

The first important feature of the demonstration showed that the square on a line equal to the quadrant of the circumference had happily brought to light the ratio of the chord and arc of 90°, which is as 7 : 8; and also that of the diagonal and one side of a square, which is as 10 : 7. These two new ratios disclose the fact that the numerical relation of the diameter and circumference is as $\frac{5}{4}$: 4.

The second feature in the demonstration showed that the square on the diameter (taken as the line or unit) produces the side of a square which equals 9 when the arc of 90 degrees equals 8. This was made to account why the area of a circle is one-fifth greater than a square of the same perimeter when the diameter is employed as the linear unit instead of the quadrant of the circumference. It was illustrated, by the diagrams, that it does not require the side of a square whose perimeter equals a greater circle to measure the area of a less circle,

because, if such be the fact, it would take a piece of tire-iron 18+ feet long to bind a wagon wheel 16 feet in circumfereuce.

The third phase of the demonstration was employed to show that while the finite ratio ($\frac{5}{4}$: 4) gives the circle more space than the so-called orthodox ratio (3.1416), yet, the same ratio represents the area of the circle two % more than the finite ratio when applied to the circle whose circumference equals 4, as will be seen by comparing the terms of their respective proportions, stated as follows:

1 : 3.20 :: 1.25 : 4 1 : 3.1416 :: 1.2732 : 4

It will be observed that the product of the terms of the extremes is equal to the product of those of the means in the first proposition, while they fail to correspond by about $\frac{1}{10000}$ in the second proposition.

The above application of numbers shows that hereafter teachers can choose between two rules when they want to know the true and finite dimensions of a circle.

The fourth point seen in the demonstration showed that the ratio of the circle was the same in principle as that of the square. For example, if we multiply the perimeter of a square (the sum of its sides) by one-fourth of one side, the product equals the sum of two sides by one-half of one side, which equals the square on one side. Furthermore, the number required to express the units of length in one-fourth of a right line, is the square root of the number representing the square of the linear unit bounded by it in the form of a square whose ratio is as 1 : 4.

These properties of the ratio of the square apply in case of the circle without an exception, as will be sustained by the following *formula* to express the numerical measure of both *circle* and *square.*

Let C represent the circumference of a circle whose quadrant is *unity*, and Q $\frac{1}{2}$ the *quadrant;* and then CQ^2 will apply as the numerical measure of a circle and a square.

In conclusion, if it can be proved that the *area* of the circle is one-fifth greater than a square of the same perimeter, at the same time, it must be granted that the *fact* was not known prior to March, 1888.

Solitude, Ind. EDWARD J. GOODWIN.

* "A NEW MATHEMATICAL TRUTH. An important outside exhibit as an American accompaniment to the World's Columbian Exposition. On Friday evening, July 7, 1893, between the hours of 4 and 5 o'clock P. M., Dr. E. J. Goodwin will give a free entertainment at the Knox World's Fair Hotel, corner of 79th Street and Duncan Ave., Chicago.

"He claims to be the first and only man who has been enabled to find that the square on a line equal to the quadrant of the circumference produces the side of a square whose perimeter equals that of

the circle. He offers one hundred dollars ($100) as a prize to any mathematical expert who proves able to show that such is not the fact.

" It is an instinct natural to an American for him to feel somewhat ambitious to make such a discovery in mathematical science a feature in connec ion with America's exhibit during the World's Exposition, even if he has to do so on the outside of the World's Fair Grounds, and at his own expense."

A Puzzle Explained.

Editor of Notes and Queries :

It is some time since I have sent you any contributions, but here is one I feel that I ought to send you. This item has been making the rounds, and is so absurdly false, mathematically speaking, in its claim to be mysterious, that I have worked it out to show how simple it is. It belongs to a very large and well-known class of similar juggling with figures :

Mathematical puzzles are generally very far from interesting, but there is one which would puzzle old " Algebra " Davies to explain. It is this : Open a book at random and select a word within the first ten lines and less than the tenth word from the end of the line. Now double the number of the page and multiply the number by five ; then add twenty ; then add the number of the line selected ; then add five ; then multiply the sum by ten, and add the number of the word in the line. When this has been done, subtract 250 and the remainder in the unit column will indicate the number of the word, in the tenth column, the number of the line, and the remaining figures the number of the page. The result is infallible but that is not strainge. The curious thing about it is, how is the result obtained ?—*Exchange.*

The explanation is exceedingly simple as may be readily seen by throwing the operations into algebraic form as follows :

Let the number of the page be represented by x. Let the number of the line be represented by y. Let the number of the word be represented by z. Then the indicated operations are :

$$((2x)5+20+y+5)10+z-250=x, y, z.$$
$$\text{or, } 100x+10y+250+z-250=x, y, z.$$
$$\text{or, } 100x+10y+z=x, y, z.$$

From which it is readily seen that what has really been done is to multiply the page number by 100, the line number by 10, and the word number by unity ; adding the results will naturally produce the apparently mysterious resultant. It is also plain why the line and word numbers must each be less than ten. AYMÉ, La Grange, Ill.

A CONTRIBUTION

TO THE

BIBLIOGRAPHY OF N. H. ODD-FELLOWSHIP.

COLLECTED BY S. C. GOULD, P. G. R.

The following collection of books, pamphlets, magazines, papers, poems, etc., comprise such as have been published during the past 50 years devoted wholly orpart to Odd-Fellowship in New Hampshire. We have included in this bibliography only such addresses, papers, and poems as have been published complete in themselves. This is printed only as a first contribution to the subject that there may be a record of the titles preserved lest the collection should be scattered or lost by fire.

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——— Original poem written for the Fiftieth Anniversary of Hillsborough Lodge No. 2, December 21, 1893. Manchester, 1893.

HUNT, REV. LEIGH. "Abu Ben Adhem." Poem recited by P. G. R. Joseph Kidder at the Fifth Anniversary of Ridgely Lodge No. 74, Manchester, on February 19, 1829. Reprinted in *Notes and Queries*, Vol. X, p. 184, August, 1892.

KIDDER, JOSEPH. Editor of Odd-Fellows' Department, published in *Weekly Times*, Manchester, from January 25, 1879, to October 9, 1880,

——— Editor of Odd-Fellows' Department, published in *Independent Statesman*, Concord, from December 9, 1880, to March 20, 1884. Published also in *Daily Monitor*, each week.

KIDDER, JOSEPH. Editor of Odd-Fellows' Department, published in *Weekly Union*, Manchester, from June 19 1884, to December 27, 1893. Published also in *Daily Union*, each week.

LENT, REV. MELVIN R. Sermon delivered on the death of Alvin Baker (a member of Mechanics Lodge No. 13, Manchester, N. H.), at Valatie, N. Y., May 27, 1859. 8vo. pp. 18. New York, 1859.

MARSHALL, CHARLES H. Statistics relative to the condition of the Odd-Fellows' Mutual Life Insurance Company, June 7, 1877. 12mo. pp. 4. Manchester, 1877.

MEARS, JOHN W. Extract of a poem read at the conclusion of his address at Forty-Second anniversary of Hillsborough Lodge No. 2, Manchester, December 21, 1885. Published in *Weekly Union*, December 31, 1885.

MEREDITH REVIEW. A fortnightly journal devoted to general and local news and to the interests of Odd-Fellowship and the G. A. R. O. F. Department, Past Grand F. P. Carey, editor. G. A. R. Department, W. B. Reynolds, editor. A. F. & A. M. Department (added in No. 5), J. M. Seavey, manager. S. H. Robie, editor and proprietor. Published from Dec. 11, 1880, to June 11, 1881. Vol. I, Nos. 1-4, fortnightly, 8vo; Nos. 5-17, weekly, folio. Meredith, 1880-1881.

MOORE, ORIN C. Address at the laying of the corner-stone of Odd-Fellows' Block, Nashua, April 26, 1891. Published in Nashua *Daily Telegraph*, April 27, 1891.

MURRAY, ORLANDO D. Address delivered at the Fiftieth Anniversary of Granite Lodge No. 1, Nashua, September 11, 1893. Published in Manchester *Daily Union*, September 12, 1893, with portrait. Also published in Nashua *Daily Telegraph*, September 12, 1893.

ODD-FELLOWS' HOME. Brief Sketch of its Inception, Growth, and Purposes. Published by the Home. 8vo. pp. 16. John Kimball, *Pres.* George A. Cummings, *Vice-Pres.* John L. Spring, *Secretary.* Henry A. Farrington, *Treasurer.* Concord, 1890.

——— Annual Reports of the Home. First to Eighth, published in the Appendices to Proceedings of the Grand Lodge, 1886–1893, Manchester, 1886–1893.

ODD-FELLOWS' REUNION. Grand Reunion at the Weirs, July 15 and 16, 1880. Circular announcing the arrangement, the Committees from the 63 Lodges, and other details. 8ov. pp. 4.

ODD-FELLOWSHIP—WHAT IS IT? A Tract on Odd-Fellowship. Prepared by a committee authorized by the Grand Lodge of the United States, to explain "the teachings, principles, purposes, and operations of the Order." Several thousand copies were purchased and distributed to the Subordinate Lodges in New Hampshire. 8vo. pp. 8. New York, 1867.

OSGOOD, TRUE. Resolutions in Memory of P G. Rep. True Osgood, who died February 24, 1884. Adopted by White Mountain Lodge No. 5, Concord, March 6, 1884. Committee: John W. Bourlet, James S. Norris, Luther W. Nichols. Quarto sheet. Concord, 1884.

RUSSELL, HASLEY W. The Dark Secret. Portion devoted to Odd-Fellows' news. Nos. 1 and 2, September, October1893. Quarto. Manchester, 1893.

SHILLABER, BENJAMIN P. God Bless Our Home. Ode written for the dedication of the Odd Fellows' Home, June 16, 1887. Printed in Proceedings of Grand Lodge, 1887, page 1887.

——— Anniversary of American Odd-Fellowship. Poem published in Concord *Daily Monitor*, April 16, 1886.

SHINN, REV. QUILLEN H. Address delivered on the Sixty-Sixth Anniversary of American Odd-Fellowship, before Motolinia Lodge No. 18, Rochester, April 25, 1885. Published in the Rochester *Courier*, May 8, 1885.

SPOFFORD, CHARLES B. Historical Sketch of Sullivan Lodge No. 12, Claremont. Prepared as a Souvenir for the Thousandth Weekly Meeting, at Claremont, October 1, 1891. Arranged by Charles B. Spofford. 8vo. pp. 20. Claremont, 1891.

SPRING, JOHN L. Address at the laying of the corner-stone of the "Telegraph Block," Nashua, July 4, 1871, in which Granite Lodge No. 1 and Pennichuck Lodge No. 44 dedicated and occupied Odd-Fellows' Hall, until Odd-Fellows' Block was built and the hall dedicated, April 26, 1892. Address published in Nashua *Daily Telegraph*, July 5, 1893.

SWAINE, MRS. C. JENNIE. Legends and Lilies. A Souvenir volume of Poems; Dedication: "To the friends of my youth, both living and dead." Poems of recognition of the spirit of Odd-Fellowship are in the volume, exemplified in the lives of Rev. Francis H. Lyford (of Winnipiseogee Lodge No. 7, Laconia), D. Ansel Clough (of White Mountain Lodge No. 5, Concord), Mary A. Glidden (of Purity Rebekah Lodge No. 7, Dover), and others. Portrait of the author. Cloth: 8vo. pp. x+206. Concord, 1893.

STRATTON, JONATHAN D. The True Standard. Poem published in *Independent Statesman*, August 24, 1882.

TASH, GEORGE W. Obituary and Resolutions in Memory of George W. Tash, of Mount Pleasant Lodge No. 16, Dover, who died Nov. 29, 1886; age, 59 years Committee: Henry P. Glidden. 8vo. pp. 4. Dover, 1886.

THE THREE LINKS. A monthly magazine devoted to the interests of Odd-Fellowship in New England. Published by J. J. Lane & Co., Laconia, July, 1884, to January, 1886. Vol. I, Nos. 1-5, 1884, 8vo; Vol. II, Nos. 1-13, 1885–1886, folio. Laconia, 1884-1886.

TILLOTSON, REV. BENJAMIN M. Address delivered at the Dedication of Odd-Fellows' Hall, Manchester, August 5, 1847. Appendix containing the Hymn, written for the occasion, by Thomas R. Crosby. 8vo. pp. 18. Manchester, 1847.

——— The Brotherhood of Man. An article on the brotherhood of the human race, and the principles of Odd-Fellowship as exemplified by Friendship, Truth, Love. Published in "Gems for You, A Gift for All Seasons," (pp. 237.240), edited by F. A. Moore, and published by William H. Fisk. 8vo. Manchester, 1851.

UNCANOONUC LODGE No. 86. Complimentary Banquet to the Grand Officers of New Hampshire, at the institution of Uncanoonuc Lodge No. 86, West Manchester, N. N., March 8, 1893. Names of charter members, officers, standing committees, etc. 8vo. pp. 4. Manchester, 1893.

WALKER, CALVIN L. A Tribute. A poem composed and recited in Hillsborough Lodge No. 2, Manchester, June 20, 1881, on the death of Past Grand Joel Taylor, who died May 8. 1881, — the last male member of the family. Published in *Independent Stetesman*, June 30, 1881. An edition of this poem was printed in a duodecimo sheet for the Odd-Fellows of Manchester. Also again reprinted in the *Independent Statesman*, 1884. Manchester, 1881.

WEEKS, GEORGE W. Annual Reports of the Treasurer of the Odd-Fellows' Building Association, Manchester, 8vos. pp. 2 to 4. Manchester, 1881–1893.

Any one possessing any literature or knowing of such by Odd-Fellows of, or pertaining to, New Hampshire, complete in itself, not recorded in this list of titles, are invited to contribute or loan us a copy that a record may be made in a future addenda to this Contribution.

Chronological Events in Manchester.

December 21, 1843. Odd-Fellowship introduced into Manchester, by five men who had been initiated in Granite Lodge No. 1, as follows: Josiah Mixer Barnes and Isaiah Winch, initiated October 17, 1843; Jacob Greene Cilley, Walter French and Charles Wells, initiated October 31, 1843. Hillsborough Lodge No. 2, was instituted in the afternoon, and in the evening a public meeting was held in the City Hall. The address was delivered by Rev. ——— Arnold o Lebanon.

August 12, 1847. Odd-Fellows' Hall, in Patten's Block, dedicated. The address was delivered by Rev. Benjamin M. Tillotson, which was published in an octavo pamphlet for distribution.

February 6, 1856. Odd-Fellows' Hall, in Patten's Block, and all paraphernalia, records, and other property of Hillsborough and Mechanics Lodges, was destroyed by fire with the Block.

May 23, 1856. Odd-Fellows' Hall, in Masonic Temple, dedicated. The address was delivered by Alfred Mudge, Grand Secretary of Massachusetts.

January 29, 1857. A Union Levee was held by Hillsborough and Mechanics Lodges, in Smyth's Hall. Addresses were made by Revs. Henry H. Hartwell, G. W. H. Clark, and Benjamin M. Tillotson. A paper entitled *The Brother*, published by Joel Taylor and Charles F. Livingston, was sold on the occasion for the benefit of the poor.

April 25, 1866. Odd-Fellows' Hall, Martin's Block, dedicated. The address was delivered by Rev. Benjamin F. Bowles.

April 26, 1869. The Semi-Centenary of American Odd-Fellowship was celebrated in Manchester. The address was delivered by Rev. Alonzo A. Miner, of Boston, Mass.

February 3, 1871. Mount Washington Encampment No. 16, received a visit from Kearsarge Encampment No. 36, Lawrence, Mass. Royal Purple Degree conferred. Supper, toasts, poems, etc.

April 26, 1871. The corner-stone of Odd-Fellows' Block was laid. The address was delivered by Joseph Kidder, P. G. M.

April 26, 1872. Odd-Fellows' Hall, in Odd-Fellows' Block, was dedicated. The address was delivered by Joseph Kidder, P. G. M

January 17-18, 1872. An elaborate Fair and Ball was held by Hillsborough, Mechanics, and Wildey Lodges in Smyth's Hall and Music Hall. The object was to raise funds to furnish Odd-Fellows' Hall, then nearly completed.

December 13, 1872. A Union Levee was held by Hillsborough, Mechanics, and Wildey Lodges, in Music Hall. Music was under the direction of Imri S. Whitney.

October 30, 1873. Mount Washington Encampment No. 16, visited Lowell as the guests of Monomake Encampment No. 4. Royal Purple Degree conferred, supper, toasts, etc.

February 20, 1874. Wonolanset Encampment No. 2, and Mount Washington Encampment No. 2 held a Union Levee in Smyth's Hall. Part first, a concert; part second, a farce, "Humors of the Strike."

August 24, 1874. Wonolanset Encampment No. 2, and Mount Washington Encampment No. 16, of Manchester, gave a reception to Machigonne Ecampment No. 1, of Portland, Kearsarge Encampment No. 36, of Lawrence, Eagle Encampment No. 32, of Haverhill, and King David Encampment No. 42, of Fitchburg. A Parade, Dinner, Concert and Ball. The address was delivered by Henry E. Burnham.

December 11, 1874. Hillsborough No. 2, Mechanics No. 13, and Wildey No. 45, Lodges, held a Levee, and Ball in Smyth's Hall. Macbeth Travesty presented.

November 15, 1876. Social Rebekah Lodge No. 10 held a Levee in Smyth's Hall. Music by Arion Orchestra.

October, 28, 1878. Mount Washington Encampment No. 16 held a Reception, Concert, and Ball, in Smyth's Hall. Music by Manchester Orchestra.

April 26, 1880. Sixty-First Anniversary of American Odd-Fellowship. Wonolanset Encampment No. 2, and Mount Washington Encampment No. 16 held a Complimentary Concert and Ball to Visiting Patriarchs.

August 18, 1880. Wonolanset Encampment No. 2, and Mount Washington Encampment No. 16 entertained the First Regiment, Uniformed Patriarchs, at Lake Massabesic. Parade, Dinner, Concert.

September 6, 1881. Wonolanset Encampment No. 2, and Mount Washington Encampment No. 16, visit King David Encampment No. 42, Fitchburg, Mass., and engage in Parade, Dinner, Excursion, Supper and Ball. The day is remembered as "The Yellow Day."

April 17, 1882. The Two Thousandth Weekly Meeting of Hillsborough Lodge No. 2 was celebrated. The address was delivered, in Smyth's Hall, by Joseph Kidder, P. G. M. The address, at the banquet, in Masonic Banquet Hall, was delivered by John N. Bruce.

February 12, 1884. Camp Ridgely No. 2 inaugurate their annual series of Concerts and Balls in the Manchester Rink.

October 13-17, 1884. Grand Union Fair by Hillsborough No. 2, Mechanics No. 13, and Wildey No. 45, Lodges, at Manchester Skating Rink, for the Benefit of the Charity Fund.

February 11, 1886. Grand Canton Ridgely No. 2 was mustered in to the Patriarchs Militant by Lieut-Gen. John C. Underwood.

September 22, 1886. Grand Canton Ridgely No. 2 visit Boston and participate in the Grand Demonstration given in honor of the Sovereign Grand Lodge, then holding its annual session in Boston.

June 16, 1887. Grand Canton Ridgely No. 2 visits Concord and participates in the ceremonies at the dedication of the Odd-Fellows' Home. Returning they escort their guests Grand Canton Pawtucket and Grand Canton Lowell to Manchester, and have an exhibition drill, and a complimentary supper at the Manchester House.

April 26, 1888. Sixty-Ninth Anniversary of American Odd-Fellowship. Grand Canton Ridgely No. 2, Patriarchs Militant, received the First Regiment and with it had a Parade, Review, Competitive Drill, Concert, and Ball.

December 12, 1888. Odd-Fellows' Banquet Hall was dedicated with a Musical Entertainment and Supper.

February 19-21, 1890. Grand Canton Ridgely No. 2 held a Grand Fair in Mechanics Hall. $2,000 in prizes distributed.

January 16, 1893. Mount Washington Encampment No. 16, by a dispensation from the Grand Patriarch, had a public installation of their officers, the first ever held in Manchester.

June 15, 1893. Arbutus Rebekah Lodge No. 51 inaugurate a series of Musical and Literary Entertainments in Odd-Fellows' Hall.

October 31, 1893. Arbutus Rebekah Lodge No. 51 furnish a supper in Odd-Fellows' Banquet Hall from 6 to 8 o'clock P. M. From 8 to 10 o'clock Music and Halloween are celebrated.

December 21, 1893. Hillsborough Lodge No. 2 celebrates the Semi-Centennial Anniversary of its institution, the anniversary address being delivered by Joseph Kidder, P. G. M. An original poem was read by Sylvester C. Gould, P. G. R.; and an original poem written for the occasion by Mrs. Clara B. Heath, (wife of Brother Robert Heath) was recited by Miss Edith R. Mears (daughter of P. G. John W. Mears). Hillsborough Lodge has celebrated its anniversaries, commencing with 1852, annually, a period of 42 years, with an address, each year, and occasionally, reading of original poems, recitation of others, vocal and instrumental music, etc.

Anniversary Addresses, Hillsborough Lodge No. 2.

Joseph Kidder,	1852	Edward O. Hill,	1873
Sylvanus Bunton,	1853	Calvin L. Walker,	1874
Luther H. Brown,	1854	George A. Bailey,	1875
Nathaniel E. Morrill,	1855	John N. Bruce,	1876
Jacob F. James,	1856	Joseph Kidder,	1877
John B. Fish,	1857	Rev. Luther F. McKinney,	1878
Warren L. Lane,	1858	John Gillis,	1879
Joel Taylor,	1859	Joseph Kidder,	1880
Rev. Benjamin F. Bowles,	1860	Rev. Lewis Malvern,	1881
George S. Holmes,	1861	Rev. Benjamin M. Tillotson,	1882
William B. Lane,	1862	Sylvester C. Gould,	1883
Charles Abels,	1863	William Marshall,	1884
John L. Spring,	1064	John W. Mears,	1885
Arthur L. Walker,	1865	Joseph Kidder.	1886
Seth J. Sanborn,	1866	Frank S. Sutcliffe,	1887
Samuel B. Hope,	1867	Frank S. Sutcliffe,	1888
Joseph Kidder,	1868	John N. Bruce,	1889
John Gillis,	1869	Rev. William H. Morrison,	1890
Sylvester C. Gould,	1870	Sylvester C. Gould,	1891
George R. Vance,	1871	Rev. Claudius Byrne,	1892
D. Milton Goodwin,	1872	Joseph Kidder,	1893

ORIGINAL POEMS READ.

John Edwin Mason,	1864	Sylvester C. Gould,	1870, 1878,
Mrs. Clara B. Heath,	1893		1882, 1893

Mechanics Lodge No. 13.

Mechanics Lodge No. 13 celebrated their Thirty-First Anniversary on November 21, 1876. The historical address was delivered by P. G. Charles C. Keniston. An address was also delivered by William H. Barnes, P. G. M., editor of *New Age*, of San Francisco, Cal.

Wildey Lodge No. 45.

Wildey Lodge No. 45 celebrated its Tenth Anniversary on August 9, 1876. The historical address was delivered by Henry A. Farrington, P. G. M. An oration was delivered by Hon. Henry E. Burnham.

Wildey Lodge No. 45 celebrated its Fifteenth Anniversary on August 8, 1881. The historical address was delivered by Henry A. Far-

rington, P. G. M. Also brief addresses were made by John L. Spring of Lebanon, and George A. Robie of Hooksett.

Ridgely Lodge No. 74.

James A. Fracker, .	1888	James A. Fracker, .	1891
Edwin F. Jones, . .	1889	James A. Fracher, Poem,	1892
Rev. Luther F. McKinney,	1890	(Musical Entertainment),	1893

Social Rebekah Lodge No. 10.

Social Rebekah Lodge No. 10 has celebrated its anniversary annually with a supper since April 26, 1875. From 1876 to 1888 in Encampment Hall; from 1889 to 1893 in Odd-Fellows' Banquet Hall.

Landmarks and Events.

January 15, 1782. Thomas Wildey, born in London, England; sailed for the United States July 30, 1817; first Noble Grand of Washington Lodge No. 1, April 26, 1819; elected Grand Sire January 15, 1825; installed Grand Sire March 30, 1825; reëlected and installed May 4, 1829; died in Baltimore, Md., October 19, 1861; the eulogy by James L. Ridgely pronounced September 16, 1862; cornerstone of his monument laid April 26, 1865; dedicated Septemebr 20, 1865. "The Founder and Father of American Odd-Fellowship."

January 27, 1807. James Lot Ridgely born in Baltimore, Md.; initiated May 27, 1829; entered Grand Lodge of United States September 5, 1831; elected and installed Grand Secretary April 24, 1840; reëlected and installed Grand Corresponding and Recording Secretary September 17, 1841, which office he filled till his death November 16, 1881.

April 26, 1819. "Washington Lodge of Odd-Fellows" No. 1 was self-constituted in Baltimore, Maryland, by the following five Odd-Fellows: Thomas Wildey, John Welch, Richard Rushworth, John Duncan, and John Cheatham.

February 22, 1821. The Grand Lodge of Maryland and the United States was organized, and provided ways and means for its own support, and granted charters to subordinates.

February 22, 1825. The Grand Lodge of the United States of the Independent Order of Odd-Fellows was formed as a supreme body and adopted a constitution. Officers had been elected January 15, 1825, but were not installed till March 30, 1825.

May 1, 1828. The first record of an Encampment, although the Golden Rule Degree was conferred on "five Past Grands" on February 22, 1821.

January 1, 1846. The new work of the five degrees, adopted September 13, 1845, went into effect and remained such till January 1, 1881, when the degrees were reduced from five to three.

September 20, 1851. The Degree of Rebekah adopted by the Grand Lodge of the United States.

January 1, 1869. The aprons as a portion of the regalia of the Lodge dispensed with, went into effect, adopted by the Grand Lodge of the United States September 24, 1868.

September 20, 1876. Grand Centennial Parade, in Philadelphia, a grand demonstration in commemoration of American Odd-Fellowship. Twenty Grand Divisions in the Parade. 50,000 people collecto listen to odes, addresses, hymns, etc.

September 17, 1878. The Grand Lodge of the United States of the Independent Order of Odd-Fellows changed its name to The Grand Lodge of the Independent Order of Odd-Fellows.

January 1, 1879. The aprons as a portion of the regalia of the Encampments dispensed with, went into effect, adopted by the Grand Lodge of the Independent Order of Odd-Fellows September 21, 1878.

September 18, 1879. The Grand Lodge of the Independent Order of Odd-Fellows changed its name to the Sovereign Grand Lodge.

September 23, 1880. Gontinuous benefits enforced by the Sovereign Grand Lodge, on an appeal case of William Bridgen, of Pacific Lodge No 87, Connecticut. Grand Master and Grand Lodge sustained.

January 1, 1881. Ritualistic work from five to three degrees went into effect, adopted by Sovereign Grand Lodge September 22, 1880. The revised work of Patriarchal Degrees, adopted at the same time went into effect at the same time.

July 1, 1882. Business of Subordinate Lodges to be transacted in the Third Degree, went into effect, adopted by Sovereign Grand Lodge September 23, 1881.

January 1, 1892. Minimum benefit law went into effect, adopted by Sovereign Grand Lodge September 24, 1891.

September 25, 1893. Grand demonstration at Chicago, Ill., known as Odd-Fellows' Day at the World's Columbian Exposition, in honor of American Odd-Fellowship.

Charter Members.

GRANITE LODGE NO. 1, NASHUA, INSTITUTED SEPT. 11, 1843.

Ball, Jonas,
Bingham, Belder D.,
Emerson, Edward P.,
Fuller, Norman,
Gill, Charles T.,
Guild, George F.,
Hill, Edwin P.,
Hosmer, Jonathan,
Jones, Thomas S.,
Main, Charles,
Marland, George,
Murray, Orlando D.,
Philbrick, David,
Pollard John L.,
Ridgeway, Charles T.

HILLSBOROUGH LODGE NO. 2. MANCHESTER.

Cilley, Jacob G.,
Barnes, Josiah M.,
French, Walter,
Wells, Charles,
Winch, Isaiah.

MECHANICS LODGE NO. 13.

Currier, Charles,
Gordon, Horace,
Heath, Albe C.,
Lyford, John C.,
Smith, Nathaniel,
Warner Otis P.,
Yeaton, John S.

WILDEY LODGE NO. 45.

Baker, Edward N,,
Carswell, Uriah A.,
Chase, John N.,
Currier, Harvey L.,
Cutter, David,
Farrington, Henry A.,
Fuller, Hazen K.,
Moore James M.,
Moore, Jonathan B,
Porter, Francis L.,
Powell, John D.,
Prescott, Daniel R.,
Sullivan, John V.,
Woodward, Stephen,

RIDGELY LODGE NO. 74.

Aldrich, Ezra B.,
Brock, James L.,
Campbell, George A.,
Colby, Norman H.,
Dunbar, Anneus, M.,
Dowst, John,
Fisher, Frederick F.,
Fracker, James A.,
Everett, William G.,
Glines, Alonzo W.,
Lovell, Herbert E.,
McKinney, Luther F.,
Nutter, George W.,
Richardson, Frank T.E.
Wells, John W.

UNCANOONUC LODGE 86.

Blakeley, William R.,
Baldwin, James C.,
Baldwin, James F.,
Carswell, Ernest G.,
Chamberlain, Walter S.,
Clarkson, Charles S.,
Clement, Frank O..
Cousins, Charles S.,
Colby, Frank A.,
Dunham, Guy B.,
Edmunds, George C.
Favor, Frank, W.,
Foss, Albert E.,
Fullerton, James H.,
Gage, Joseph P.,
Hall, Timothy K.,
Jameson, William J.,
Judge, Arthur,
Merrow, George B.,
Mitchell, Charles E.,
Morrill, Hamlin H.,
Moulton, Albert,
Pierce, George W.,
Price, William J.,
Sibley, George L.,
Simpson, William E,
Smith, William W.,
Tinnkham, Charles C.,
Way, Frank L.,
Young, John P.

WONOLANSET ENCAMPMENT NO 2.

Barnes, Josiah M.,
Cilley, Jacob G.,
Flanders, Isaac C.,
French, Walter,
Hunt, Jonathan T. P.,
Wells, Charles,
Winch, Isaiah.

MOUNT WASHINGTON ENCAMPMENT NO. 16.

Balch, John C.,
Barnard, Marden E.,
Clark, George A,
Collins, John A.,
Farrington, Henry A.,
Gould, Sylvester C.,
Hartford, Benjamin F.,
Hunt, Charles F.,
Hunt, Nathan P.,
Kidder, Joeeph,
Norris, David, P.,
Osgood, Charles H.,
Phelps, Louis E.,
Powell, John D.,
Temple, Charles W,
Weeks, Brackett B.,
Weeks, George, W.

UNION DEGREE LODGE NO. 1.

Bailey, George A.,
Brown, Henry S.,
Burnham, Henry, E.,
Clough, James M.,
Gillette, Henry B.,
Hill, Hiram,
Morrill, Jacob,
Norris, David P.,
Smith, John C, 2d,
Walker, Calvin L.,

State Organizations.

NAMES.	ORGANIZED OR IFSTITUTED.
Grand Lodge of New Hampshire,	July 9, 1844
Grand Encampment of New Hampshire,	Oct. 28, 1845
Past Grand Representatives' Association,	Oct. 8, 1888

New Hampshire Odd-Fellows' Home, chartered August 15, 1883; located at Concord February 22, 1886; opened December 24, 1886; dedicated June 16, 1887.

Odd-Fellows in New Hampshire.

Number of Lodges in New Hampshire, June 30, 1893,	87
Number of Encampments,	33
Number of Rebekah Lodges,	51
Number of Lodge members,	11,982
Number of Encampment members,	3,070
Number of Rebekah Lodge members, { brothers, 3,714 / sisters, 4,069 }	7,783

Veteran Odd-Fellows' Association.

Many human institutions are ephemeral in their existence because not founded upon correct principles or conducted in a wise and prudent manner. Hence they flourish for a brief period only, and then are lost sight of forever. Not so with Odd-Fellowship. Age but adds to its strength, prosperity, and usefulness. For twenty-five years or more those whose names are hereto attached have carefully watched its history and experienced some of its many advantages. In conformity with these views, and believing that we may still further promotethe interests of the Order by other organized efforts in its behalf, we agree to form a society to be hailed and known as the VETERAN ODD-FELLOWS' ASSOCIATION OF MANCHESTER, N. H., and be governed by the following

CONSTITUTION.

ARTICLE I. This Association shall be known and hailed as the Veteran Odd-Fellows' Association of Manchester, N. H.

ART. II. It shall be composed of Odd-Fellows in good standing and who have been members of the Order for twenty-five years or upwards. Membership may be secured at the annual meeting of the Association, by furnishing evidence of the required connection in the Order, present good standing, and signing the Constitution. At all other times application shall be made to the Board of Officers, receiving their approval. The Secretary is authorized to receive applications, and if accompanied with the fee will enroll them as members.

ART. III. The Association shall meet annually on the first Wednesday af October, at half-past seven o'clock in the evening, for the purpose of electing officers and transacting any other business that may properly come before the Association. It may also hold special meetings on the call of the Board of Officers, or at the request of any ten members of the Association, provided the call shall be made through the Board of Officers. All meetings for business shell be held in Odd-Fellows' Building.

ART. IV. The officers shall consist of a President, two Vice-Presidents, Secretary and Treasurer, whose duties shall severally be the same as usually performed by such officers. Taken together they shall constitute a Board of Directors, who shall have the general charge of matters during the recess of one year, and until their successors are elected.

ART. V. Members admitted to the Association shall pay one dollar, and this fee shall constitute the funds for ordinary expenses. All expenses for dinners, collations, and the like shall be paid for by an equal assessment on those who participate therein. The Board of Officers are authorized to make assessments when deemed necessary.

ART. VI. This Constitution may be altered or amended at any annual meeting, said amendment being proposed in writing and two-thirds of those present voting in its favor, provided there shall be present at said meeting not less twenty-one members.

Resolved, That at the annual meeting of the Association the time for holding the annual festival shall be fixed, and all members shall be notified of the same.

Resolved, That he Board of Directors are hereby instructed to make all necessary arrangements for the annual festival. The members are expected to send to the Secretary the number of plates wanted by them at least one week previous to the meeting. None but members and ladies admitted.

Resolved, That the Secretary be instructed to notify all members of the Association of the death of a member, that due respect may be paid to deceased members.

ROLL OF MEMBERSHIP.

LOD.	NAMES.	INITIATED.
13	Aldrich, Bradley B.	Feb. 28, 1856
17	Annable, George	Mar. 24, 1847
2	Avery, John L.	Oct. 1, 1860
13	Baker, James B. T.	Dec. 3, 1861
13	Balch, Frederick B	May 19, 1852
2	Bartlett, Oscar F.	Sept. 9, 1867
2	Bartlett, Rufus L.	Sept. 20, 1858
13	Bean, Joseph	Sept. 19, 1859
13	Bean, Joseph W.	Apr. 19, 1864
46	Boynton, Charles M.	Dec. 23, 1867
13	Brooks, George W.	Dec. 5, 1855
13	Brown, Henry S.	Dec. 24, 1867
45	Burbank, David H.	Nov. 18, 1868
13	Burleigh, Russell O.	Dec. 23, 1856
13	Butman, Oliver J.	Dec. 13, 1854
18	Buzzell, Henry H.	Jan. 20, 1855
2	Canfield, Charles	—— — 1847
45	Canis, Augustus	Aug. 28, 1867
45	Carswell, Uriah A.	May 12, 1857
2	Cate, William H.	Dec. 14, 1863
45	Chase, John N.	Sept. 19, 1859
45	Cayzer, John	Mar. 20, 1867
2	Cilley, Ezra D.	Dec. 17, 1860
2	Colby, Christopher C.	Nov. 12, 1855
2	Colby, George H.	Apr. 28, 1862
45	Colby, Lyman W.	Feb. 27, 1867
2	Collins, David W.	Dec. 20, 1858
7	Cotton, William W.	Oct. 31, 1864
13	Cook, Robert	Nov. 27, 1867
13	Craig, Isaac S.	Nov. 2, 1858
13	Craig, John P.	Feb. 7, 1860
2	Cross. David	Mar. — 1844
5	Cummings, George A.	Mar. 2, 1866
2	Custer, Emil	Nov. 15, 1858
13	Daniels, Joel	Feb. 14, 1865
2	Davis, Daniel	Mar. 31, 1863
36	Davis, William L.	Mar. 17, 1851
13	Dickey, John W.	Mar. 30, 1858
13	Dodge, Jonathan	Apr. 26, 1848
13	Dow, Joseph L.	Aug. 9, 1854
2	Dudley, George H.	Feb. 4, 1867
13	Dudley, Hollis O.	Apr. 16, 1856
2	Dunham, Guy B.	Jan. 30, 1860
46	Durgin, Luther P.	Oct. 21, 1844
5	Dutton, Jacob S.	Apr. 6, 1866
1	Eaton, Horace	Dec. 7, 1858
45	Edgerly, Clarence M.	Mar. 20, 1867
2	Emerson, Edward C.	Dec. 23, 1861
13	Evans, William T.	May 18, 1858
13	Fairbanks, Alfred G.	Dec. 25, 1860
2	Farnham, Charles H.	May 27, 1867
45	Farrington, Henry A.	May 11, 1858
13	Flanders, Abial C.	Nov. 5, 1851
13	Flanders, Richard	Jan. 31, 1855
44	Fletcher, Benjamin, Jr.	Oct. 11, 1862
2	Forbes, John W.	Nov. 13, 1865
2	Frye, Richard E.	Dec. 3, 1866
2	Gage, Henry A.	—— — 1850
17	Gardiner, Joseph H.	Aug. 4, 1858
13	Garmon, William G.	Apr. 30, 1861
2	Gillis, John	Jan. 28, 1861
13	Gilmore, Daniel S.	Nov. 26, 1867
13	Gilmore, George C.	Aug. 29, 1848
13	Gillespie, John	Mar. 31, 1868
2	Glines, George E.	Oct. 31, 1864
2	Gould, Sylvester C.	Oct. 5, 1863
2	Green, Benjamin W.	Nov. 9, 1863
2	Hardy, Ephraim T.	Nov. 20, 1865
13	Hardy, Orison	July 1, 1850
2	Harlow, Reuben S.	Feb. 4, 1861
13	Heath, Robert	Jan. 30, 1856
31	Hildreth, Charles F.	Feb. 2, 1855
46	Hildreth, Joseph W.	Dec. 14, 1847
2	Hill, John M.	Mar. — 1849
13	Hill, Seth T.	Apr. 2, 1861
2	Hodge, Jeremiah	May 15, 1865
2	Holmes, Andrew J.	Jan. 10, 1859
2	Holmes, George S.	Jan. 26, 1857
13	Hunton, Hollis C.	Apr. 26, 1864
13	Irwin, John	Nov. 29, 1864
2	Jones, Jeremiah B.	Mar. 24, 1856
43	Kellom, Edward	Apr. 3, 1858
2	Kendall, Benjamin C.	—— — 1853
13	Keniston, Abel M.	June10, 1845
13	Keniston, Charles C.	July 11, 1848
2	Kidder, John S.	Dec. 21, 1843
2	Kidder, Joseph	Sept. 15, 1845
5	Kimball, John	Jan. 10, 1851
2	Kimball, Orrin E.	Mar. 16, 1862
13	Kinne, Martin V. B.	July 18, 1865
47	Ladd, William D.	Jan. 16, 1868
13	Lane, John G.	Sept. 9, 1856
7	Lang, Charles E.	Feb. 24, 1846
7	Leavitt, Almon C.	Sept. 2, 1856
17	Locke, Hiram C.	May 1, 1867
13	Lord, Harrison D.	Jan. 17, 1865
2	Longa, Horatio W.	Dec. 3, 1866
13	Lyford, John C.	Dec. 25, 1844
5	Main, George	Mar. 22, 1844
13	Maxfield, Daniel H.	Feb. 3, 1857
13	Maxwell, William H.	July 25, 1865
13	Merrill, Joseph E.	Jan. 29, 1861
2	Metcalf, Nathan H.	Apr. 25, 1864
15	Miller, John R.	Feb. 20, 1858
13	Mitchell, Samuel L.	July 10, 1866
24	Moore, Henry	Apr. 24, 1865
45	Moore, James M.	Sept. 6, 1864
7	Moore, Jonathan L.	July 25, 1858
13	Neal, Robert B.	May 3, 1859
2	Neal, Walter	—— — 1848
3	Newell, Thompson L.	Apr. 8, 1844
5	Norris, James S.	Jan. 3, 1851
2	Noyes, Hezekiah H.	Aug. 6, 1860
2	Oliver, Moses W.	June10, 1844
2	Olzendam, Abraham P.	Mar. 5. 1860
13	Osgood, Charles H.	May 16, 1865
2	Page, Amos B.	Nov. 9, 1863
2	Paige, John R.	Dec. — 1844
13	Palmer, Isaac D.	June 18, 1861
13	Palmer, Stephen	Sept. 19, 1849
13	Parker, William, Jr.	Jan. 30, 1856
13	Patterson, John D.	June 14, 1854
13	Pennock, Ira W.	June 9, 1863
15	Pettengill, Isaac	Mar. 24, 1866
13	Pherson, James F.	Aug. 6, 1851
2	Philbrick, Horace R.	Oct. 1, 1860
45	Piper, Stephen	Feb. 27, 1867
47	Poore, Wesley	Jan. 16, 1868
2	Prescott, Arah W.	Feb. 2, 1863
43	Pritchard, William B.	Apr. 3, 1858
13	Prince, John	Feb. 1, 1859
19	Pronk, Edwin	Oct. — 1851
2	Randall, Noah M.	Feb. 26, 1866
19	Roble, George A.	Apr. 1, 1869
74	Richardson, Frank T. E.	Mar. 17, 1863
13	Robinson, Benjamin W.	Oct. 13, 1857
13	Rogers, Wallace L.	Jan. 30, 1850
13	Sanborn, Abner J.	Dec. 5, 1855
2	Sanborn, Luther	—— — 1847
13	Sanborn, William	Apr. 20, 1851
13	Sargent, Francis P.	Aug. 30, 1854
2	Sawyer, Orrin D.	July 9, 1866

LOD.	NAMES.	INITIATED.
13	Sawyer, Zara B.	Feb. 10, 1857
2	Seaman, Henry G.	Oct. — 1867
2	Senter, Franklin A.	Apr. 17, 1849
2	Simons, Darwin A.	Aug. 23, 1858
13	Simons, Hiram D.	Feb. 18, 1852
13	Smith, John C., 1st.	Dec. 25, 1860
2	Smith, Stephen F.	Dec. 19. 1860
20	Spring, John L.	Nov. 22, 1854
2	Stearns, Charles H.	May 27, 1867
13	Stearns, George H.	Dec. 2, 1866
13	Thayer, David	June 22, 1853
2	Tirrell, Henry J.	Nov. 26, 1860
13	Underhill, William B.	Mar. 21, 1865
13	Upton, Samuel	Jan. 13, 1857
2	Vance, George R.	Feb. 18, 1860
2	Walker, Arthur L.	July — 1849
2	Wells, Ephraim B.	May 14, 1866
2	Ward, Joseph T.	Feb. 12, 1866
47	Whittier, Aaron G.	Jan. 16, 1868
13	Wilkins, Charles T.	May 17, 1869
13	Wing, James, C.	Jan, 21, 1852
2	Woodbury, John F.	Apr. 19, 1858
2	Woodbury, Silas B.	May 28, 1866
45	Young, David H.	Sept. 25, 1867
2	Young, William Q.	May 28, 1866

MEMBERS WITHDRAWN.

LOD.	NAMES.	INITIATED.	WITHDREW.	RESIDENCES.
2	Bruce, John N.,	June 16, 1856	Nov. 1, 1892	Manchester, N. H.
2	Neal Walter,	—— — 1848	Nov. 1, 1892	Manchester, N. H.
2	Shirley, John,	April 24, 1865	Jan. 17, 1893	La Crosse, Wis.
43	Towne, Gardner,	Jan. 18, 1866	Dec. 20, 1892	Hillsborough Bridge, N. H.

MEMBERS DECEASED.

LOD.	NAMES.	INITIATED.	DECEASED.	RESIDENCES.
2	Abels, Charles,	June 16, 1856	April 19, 1892	Lowell, Mass.
13	Bailey, Joseph,	July 29, 1856	Jan. 29, 1890	Waltham, Mass.
2	Black, Frederick A.,	—— — 1844	Oct. 3, 1889	Franklin, N. H.
5	Blanchard, Charles P.,	Dec. 26, 1862	April 25, 1885	Concord, N, H.
13	Brown, Charles H.,	Nov. 21, 1845	Oct. 5, 1890	Concord, N. H.
2	Brown, Luther H.,	Oct. 2, 1847	Dec. 18, 1886	Fitchburg, Mass,
2	Clough, James M.,	Sept. 22, 1862	Feb. 17, 1892	Raymond, N. H.
13	Currier, Charles,	—— — 1844	Sept. 26, 1880	Manchester, N. H.
13	Dickey, Andrew J.,	Dec. 23, 1856	Dec. 12, 1892	" "
2	Downs, Noah,	Feb. 10, 1873	April 1, 1866	" "
13	Durgin, Charles T.,	—— — 1846	Jan. 10, 1890	" "
2	Hosley, John,	—— — 1845	Mar. 24, 1896	" "
13	Howe, James M.,	Aug. 18, 1852	Aug. 18, 1885	" "
2	James, Jacob F.,	Jan. 8, 1844	April 15, 1892	" "
13	Jones, Jeremiah D.,	Mar. 10, 1852	July 18, 1893	" "
2	Kelley, John L.,	Aug. 24, 1857	May 1, 1887	" "
2	Kidder, Samuel B.,	—— — 1845	Dec. 5, 1885	" "
2	Ladd, Horatio H.,	—— — 1848	Nov. 9, 1881	" "
2	Little, Joel S.,	Nov. 26, 1860	Mar. 7, 1891	Bloomington, Ill.
2	Marden, William G.,	June 19, 1865	May 1, 1892	Manchester, N. H.
45	Marston, John,	Mar. 26, 1866	Jan. 10, 1892	" "
2	Mason, John Edwin,	June 18, 1855	Mar. 5, 1892	Washington, D. C.
13	Merrill, Evander G.,	— 1850	April 14, 1885	Manchester, N. H.
2	Morgan, Thomas,	Sept. 20, 1858	Aug. 23, 1891	" "
2	Morrill, Nathaniel E.,	Dec. — 1845	Mar. 8, 1890	" "
45	Moore, Jonathan B.,	Dec. 7, 1852	Aug. 7, 1884	" "
13	Pettigrew, James W.,	July 11, 1848	Jan. 1, 1892	" "
13	Piper, John K.,	Feb. 1, 1859	Mar. 31, 1890	" "
13	Putney, Philip B.,	Nov. 21, 1845	Sept. 15, 1888	Woburn, Mass,
2	Ricker, David,	---- -- 1844	Feb. 12, 1884	Lawrence, Mass.
5	Stanyan, David D.,	April 25, 1867	Oct. 12, 1892	Concord, N. H.
13	Sweet, James L.,	June 10, 1856	Feb. 1, 1888	Manchester, N. H.
2	Taylor, Joel,	Mar. — 1849	May 8, 1881	" "
43	Thorp, Joseph,	April 9, 1858	Feb. 14. 1888	Allston, Mass.
2	Tillotson, Benjamin M.,	---- — 1844	Jan. 17, 1890	White River Junc., Vt.
2	Wells, Charles,	Oct. 31, 1843	Dec. 28, 1884	Manchester, N. H.
13	Whi e, Daniel K.,	---- — 1846	May 11, 1892	Lowell, Mass.
13	Williams, George G.,	---- -- 1846	Dec. 5, 1886	Manchester, N. H.

VETERAN JEWELS.

NO.	NAMES AND LODGES.	RESIDENCES.
I	Joseph Kidder, No, 2,	Manchester.
II	Stephen Williams, No. 1,	Nashua.
III	Charles E. Lang, No. 7,	Derry.
IV	Benj. Fletcher, Jr., No. 44,	Bridgeport, Ct.
V	Chas. C. Kenlston, No. 13,	Stockton, Cal.
VI	Abel M. Kenlston, No. 13,	Manchester.
VII	Isaac H. Morrison, No. 32,	Deerfield.
VIII	Freeman Tupper, No. 1,	Nashua.
IX	Sylvester C. Gould, No. 2,	Manchester.
X	Joseph A. Merriam, No. 5,	Concord.
XI	Wm. L. Rowell. No. 28,	Franklin.
XII	Jos. H. Gardiner, No. 17,	Portsmouth.
XIII	Almon C. Leavitt, No. 7,	Laconia.
XIV	Job Wallace, No. 1,	Nashua.
XV	John H. Lord, No. 1,	Somersworth,
XVI	Benjamin S. Colby, No. 28,	Franklin.

Officers since Organization.

PRESIDENTS.

1880—Jacob F. James.
1880-1881—George C. Gilmore.
1881-1884—Abel M. Keniston.
1884-1885—John Hosley.
1885-1892—Christopher C. Colby.
1892-1894—George S. Holmes.

SECRETARIES.

1880-1890—Nathaniel E. Morrill.
1890-1894—Sylvester C. Gould.

TREASURERS.

1880-1885—Daniel H. Maxfield.
1885-1887—George G. Williams.
1887-1894—Abel M. Keniston.

FIRST VICE PRESIDENTS.

1880-1881—Abel M. Keniston.
1881-1884—Stephen Palmer.
1884-1885—Christopher C. Colby.
1885-1892—Daniel H. Maxfield.
1892-1894—Uriah A. Carswell.

SECOND VICE PRESIDENTS.

1880—Arthur L. Walker.
1880-1881—Stephen Palmer.
1881-1882—Jonathan B. Moore.
1882-1884—Christopher C. Colby.
1884-1890—Charles T. Durgin.
1890-1892—Uriah A. Carswell.
1892-1894—George A. Cummings.

Annual Banquets.

Putney's Dining Rooms,	Oct. 7, 1880	Manchester House,	Oct. 19, 1887
Putney's Dining Rooms,	Oct. 6, 1881	Hotel Windsor,	Nov. 13, 1888
City Hotel,	Oct. 5, 1882	Elm House,	Oct. 23, 1889
Hotel Windsor,	Oct. 4, 1883	Hotel Windsor,	Nov. 14, 1890
Manchester House,	Oct. 22, 1884	O.F. Banquet Hall,	Oct. 30, 1891
Manchester House,	Oct. 23, 1885	O.F. Banquet Hall,	Oct. 18, 1892
Manchester House,	Oct. 20, 1886	O.F. Banquet Hall,	Nov. 7, 1893

Veteran Odd-Fellows' Associations, United States.

NAME.	ORGANIZED.	NAME.	ORGANIZED.
Massachusetts,	Nov. 15, 1875	Manchester, N. H.,	April 16, 1880
Connecticut,	March 8, 1876	Nebraska,	Oct. —, 1880
Essex County, Mass.,	April 10, 1876	Washington, D. C.,	April 21, 1887
Portland, Maine,	Sept. 28, 1876	Missouri,	Nov. 30, 1887
California,	April 17, 1877	Providence, R. I.,	Sept. 28, 1888
Louisville, Ky.,	Dec. 27, 1879	State of New York,	Nov. 9, 1888
Kentucky & Indiana,	Jan. 10, 1880		

Books and Pamphlets Received.

CHRIST UNVEILED, HIS HEAVENLY AND EARTHLY APPEARING. By Anna J. Johnson. This is a new edition of the work published in 1887 of 50 pages. This now has 104 pages having new material added on "The Genesis of Man," and "The Twelve Attributes of God in Man." In this article the twelve signs of the Zodiac are explained by the author to apply to Jesus the Christ in his various phases as portrayed by the prophets of old and the evangelists: Aries, the Lamb of God; Taurus, is explain by Aldebaran, "The Bull's Eye," "That the light of the body is the eye"; and so on, much in the same way that Frances Rolleston does the signs in her erudite work, "Mazzaroth," although the author of "Christ Unveiled" says that her explanations are entirely original with her. The book is interesting and many texts of scripture are symbolized in a new light. However much we differ in the meaning of the signs, yet we advise our readers to buy her book and judge for themselves. The Zodiac is a very ancient scroll in the heavens, and read by many learned persons in different ways. Even Rev. George Townsend, in his "Œdipus Romanus," explains the signs in a quite different way from that of Sir William Drummond, in his "Œdipus Judaïcus." "Christ Unveiled" will be sent postpaid for $1.00. Address her at 146 West 23d Street, New York City.

BUREAU OF ETHNOLOGY. Eighth Annual Report made to the Secretary of the Smithsonian Institution, 1886 1887. By J. W. Powell, Director. Washington, D. C. 4to. pp. 298. Plates, cuts, etc.

DISCIPLES OF CHRIST. Our position. A brief statement of the plea for a return to the gospel and the church of apostolic times urged by the people known as Disciple of Christ. By Issac Errett, Cincinnati, O. 24mo. pp. 32. From Wm. K. Stockdale, Chicago.

SMITH'S PLANETARY ALMANAC FOR 1894. This almanac and weather guide contains the usual forecasts for the year, and outline sketch of the weather by months, lunar influences on vegetation, with tables for sowing, etc. Sent for 22 cents, postpaid, 12 copies for $1.00, 50 for $4.00. Address Walter H. Smith, 215 Pine Ave., Montreal, Can.

MAINE FARMERS' ALMANAC, 1894, No. 76. By Daniel Robinson. Published as heretofore by Charles E. Nash, Augusta, Maine. Price, by mail, postpaid, ten cents.

LEAVITT'S FARMER'S ALMANAC, 1894, No. 98. By Dudley Leavitt. Published as heretofore by Edson C. Eastman, Concord, N. H. Price, by mail, postpaid, ten cents.

THE ARCHÆOLOGIST. An illustrated monthly magazine devoted to Archæology, Ethnology, and kindred subjects. Subscription price only one dollar a year. Sample copies free.

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POPULAR ASTRONOMY. This new monthly astronomical magazine (100 numbers a year) entered the field September, 1893, as announced previously. It is destined to have a large circulation because it occupies the very field of popular astronomy desired by those students who have not advanced sufficiently to fully grasp the more technical publications. It is the *desideratum* of the present time when so many are now studying the stars, asterisms, constellations, and solar and stellar systems at large. The series of chapters by Winslow Upton, of the Ladd Observatory, Providence, entitled "Constellation Study," is well worth the annual subscription price ($2.50) to any person in his study of the heavens. It is really inspiring to read the articles of the numbers at hand, covering the whole range of subjects of astronomy, illustrated with diagrams and plates, thus giving to the eye the exact configurations of the constellations, systems of satellites, aya of comets, and other phenomena of the heavens. We have enjoyed greatly the past dozen years the "Sidereal Messenger," which more recently has been published under the title of "Astronomy and Astro Physics," 120 numbers having appeared up to December, inclusive. These both are printed on excellent clear paper in neat typography, which gives them a parmanent value for binding for library use. The two monthlies are edited by Prof. Wm. W. Payne, Director of the Observatory at Northfield, Minnesota, with able assistants. Subscribe for "Popular Astronomy," and commence with the September number and so have the series of chapters and studies complete. Let all who desire the more technical department in physics, the mathematical development of the astronomical discoveries and researches, subscribe for "Astronomy and Astro-Physics" ($4.00), and keep up with the progress of astronomy in all its details. To us it is meat and drink. Address Prof. W. W. Payne, Northfield, Minn.

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MISCELLANEOUS

NOTES AND QUERIES

HARVARD COLLEGE
JAN 17 1894
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A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. FEBRUARY, 1894. No. 2.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1894.

Entered as second class matter at the Post-Office, Manchester N. H.

Publishers' Remarks.

We owe our readers an apology for crowding our pages this month with an overplus of society matters. A quite small edition of a pamphlet of "Collectanea" was privately printed for distribution among friends, at the semi-centennial of a local Odd Fellows' Lodge. It has been thought advisable to preserve a portion of the pages in a more permanent form. Our readers will receive the full number of pages of the usual matter during the year that the volume may correspond with previous volumes.

Miscellaneous Notes and Queries.

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up sets at the following prices:

Vol. I, July, 1882, to February, 1884,	$2.00
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Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	.250
Vol. VII, 1890; Vol. VIII, 1891; each,	1.50
Vols. IX and X, 1892, bound,	1.50
Vol. XI, 1893, in numbers,	1.00
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Vols. I to XI, in numbers,	20.00
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MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

"*The one thing in the world of value is the active Soul.*"—EMERSON.

VOL. XII. . FEBRUARY, 1894. No. 2.

THE FOUR WORLDS. (Vol. XI, p. 300.) The Kabbalistic explanation of the four worlds is given by Rev. Christian D. Ginsburg, in his essay on the "Doctrines, Developments, and Literature of the Kabbalah," London, 1864.

"The Sephiroth, or the World of Emanations, or the *Atzilatic World*, gave birth to *three* worlds in the following order:

I. The World of Creation, or the *Briatic World*, also called The Throne, which is the abode of pure spirits, and which, like its parents, consists of ten Sephiroth, or Emanations.

II. The World of Formation, or the *Jetziratic World*, which is the habitation of the angels, and also consists of ten Sephiroth; whilst the *Jetziratic World*, again, sent forth,

III. The World of Action, or the *Assiatic World*, also called the World of Keliphoth, which contains *the Spheres* and matter, and is the residence of the Prince of Darkness and his legions; or, as *The Sohar* describes it: 'After the *Sephiroth*, and for their use, God made The Throne (the World of Creation), with four legs and six steps, thus making ten (the decade of Sephiroth which each world has); for this Throne and its service he formed the ten Angelic Hosts (the World of Formation), Malachim, Arelim, Chajoth, Ophanim, Chashmalim, Elim, Elohim, Benei Elohim, Ishim, and Seraphim, and for their service, he made Samaël and his legions (the World of Action), who are, as it were, the clouds upon which the angels ride in their descent upon the earth, and serve, as it were, for their horses; hence, it is written: *Behold the Lord rideth on a swift cloud, and shall come*

into Egypt (Isaiah XIX, 1). There are, therefore, *four worlds*, each of which has a separate Sephiric system, consisting of a decade of these Emanations.

I. The Atzilatic World, called alternately the World of Emanations, the Image, and the Heavenly Man, which by virtue of its being a direct Emanation from God and most intimately allied with the Deity, is perfect and immutable.

II. The Briatic World, called the World of Creation, and the Throne, which is the immediate Emanation of the former, and whose ten Sephiroth, being further removed from the *En Soph*, are of a more limited and circumscribed potency, though the substances they comprise are of the purest nature and without any admixture of matter.

III. The Jetziratic World, called the world of formation, and the World of Angels, which proceeded from the former world, and whose ten Sephiroth, though of a still less refined substance than the former, because further removed from the primodial source, are still without matter. It is in this angelic world where those intelligent and incorporeal beings reside, and who assume a sensuous form when they appear to man.

IV. The Assiatic World, called the World of Action, and the World of Matter, which emanated from the preceding world, the ten Sephiroth which are made up of the grosser elements of all the former three worlds, and which has sunk down in consequence of its materiality and heaviness. Its substance consists of matter limited by space and perceptible to the senses in a multiplicity of forms. It is subject to constant changes, generations, and corruptions, and is the abode of the Evil Spirit."

AN ALEXANDRINE. Pope speaks of a "needless Alexandrine" in his *Essay on Criticism*, line 356. What is meant by "Alexandrine?"

REDMONT HORNE.

A needless Alexandrine ends the song,
Which, like a wounded snake, drags its slow length along.

This is the name of a verse, which consists of six feet, or of six and a half, equal to twelve or thirteen syllables, the pause being always on the sixth syllable. It corresponds in our language, to the hexameters of the Greek and Latin; though, according to some writers, it rather answers to the *senarii* of the ancient tragic poets.

Chapman's translation of Homer and Drayton's Polyolbion are written in this measure. The concluding line of the Spenserian stanza

is also an Alexandrine. This verse becomes fatiguing from monotony, unless the writer has a very delicate ear. The French, in their epics and dramas, are confined to this verse, which, for this reason, is called by them the *heroic.*

The Alexandrine derives its name from an old French poem, belonging to the middle of the twelfth or the beginning of the thirteenth century, the subject of which is Alexander the Great, and in which this verse was made use of.

WHAT IS AN IDIOT ? What is the real meaning of the word *idiot*, as this word has lately come up in a document in a new light ?

ELWYN T. HORICON.

This question can be answered in a general way as the interrogator does not quote the document. It is presumed he has examined Webster's (1892) four definitions, so it is unnecessary to reprint such here. Words change their meaning from century to century, and we cannot apply modern definitions to words in use one or two hundred, or a thousand years ago. The word *idiot* formerly meant nothing more than an *unlearned* person, but the modern meaning attached to it is quite different. If we refer to the New Testament (Acts IV, 13), we read that " Peter and John were unlearned and ignorant men." The Vulgate is " *homines illiterati sunt et idiotæ.*" The Greek is " *anthropoi agrammatoi eisi xai idotai.*" We cannot call these men idiots from the modern definition. John was a philosopher familiar with the *Logos*, also with Platonism, and many other systems ; while Peter was well versed in the literature of his age and the past.

" THE DIVINITY WITHIN US." (Vol, XI, p. 91, 106.) Horace Welby, in his work, " Mysteries of Life, Death, and Futurity," p. 200, says that the words, " I am struggling to liberate the *divinity* within me," were the last words of Plotinus.

REINCARNATION. " I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall *recover the consciousness of some lower stages through which we may previously have passed*, seems to me not improbable."—*Robert Southey.*

" The idea of *pre-existence* has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many of our difficulties."—*Bishop William Warburton.*

THE GYPSIES. According to Bailey, the Gypsies derive their name from the Egyptians, a people anciently very famous for astronomy, astrology, natural magic, divination, etc., and, therefore, they are of course great pretenders to fortune-telling. It is their custom to swear all who are admitted into their fraternity, by a form, with articles attached, administered by the principal Maunder, and which they generally observe inviolably. The manner of admitting a new member, together with the said oath and articles as follows :

Tha name of the person is first demanded, and a new name is then given him in its stead, by which he is ever after called, and in time, his other name is quite forgotten. Then, standing up in the midst of the fraternity, and directing his face to the Prince of the tribe, he repeats, as is dictated to him by one of the most experienced :

" I, Crank-Cuffin, do swear to be a true brother, and will in all things obey the commands of the Great Ancient Prince, and keep his counsels, and not divulge the secrets of my brethren.

" I will never leave nor forsake this company, but observe and keep all the times of appointments, either by night or by day, in any place whatsoever.

" I will not teach any one to cant, nor will I disclose aught of our *mysteries* to them, although they flog me to death.

" I will take my prince's part against all that shall oppose him, or any of us according to the utmost of my ability ; nor will I suffer him, or any belonging to us, to be abused by any strange Abrams, Aookers, Rufflers, etc., but will defend him or them as much as I can against all other outlaws whatsoever.

" I will not conceal aught I win out of Libkins, or from the Ruffmans, but will preserve it for the use of the company."

The canters have a tradition, it seems, that from the three first articles of the oath, the first founders of a certain fraternity, who claim to derive their origin from the earliest time, borrowed of them both the hint and form of the ceremonies ; and their claimed derivation from the first Adam, is untrue, it being only from the first Adam-Tiler.

The same author has given the meaning of some of the cant terms they use : Abrams, beggers ; Rufflers, rogues ; Hookers, thieves ; Libkins, lodging houses ; Ruffmans, woods or bushes ; Adam-Tiler, dangerous associates.

Authorship Wanted.

A correspondent quotes the line, "An Austrian army awfully arsayed," and asks for the poem and its authorship. As this alliterative and alphabetical production is quite familiar to most of our readers, it seems as though some one should know who was the author. There are two versions of it, and here both are given :

FROM BOMBAUGH'S "GLEANINGS FOR THE CURIOUS."

An Austrian army, awfully arrayed,
Boldly, by battery, beseiged Belgrade ;
Cossack commanders cannonading come—
Dealing destruction's desolating doom ;
Every endeavor, engineers essay,
For fame, for fortune—fighting furious fray :
Generals 'gainst generals grapple ; gracious God !
How honors Heaven, heroic hardihood !
Infuriate—indiscriminate in ill,
Kindred kill kinsmen—kinsmen kindred kill !
Labor low levels loftiest longest lines—
Men march 'mid mounds, 'mid moles, 'mid murderous mines :
Now noisy, noxious, noticed nought
Of outward obstacles opposing ought :
Poor patriots, partly purchased, partly pressed :
Quite quaking, quickly quarter, quarter quest,
Reason returns, religious right redounds,
Suwarrow stops such sanguinary sounds.
Truce to thee, Turkey, triumph to thy train !
Unjust, unwise, unmerciful Ukraine !
Vanish vain victory, vanish victory vain !
Why wish ye warfare? Wherefore welcome were
Xerxes, Xenenes, Xanthus, Xavier,
Yield ! ye youths ! ye yoemen, yield your yell !
Zeno's, Zapater's, Zoroaster's zeal,
And all attracting, arms against acts appeal.

FROM SOUTHGATE'S "MANY THOUGHTS ON MANY THINGS."

An Austrian army, awfully arrayed,
Boldly by battery, beseiged Belgrade,
Cossack commanders cannonading come,
Dealing destruction's devasting doom ;
Every endeavor engineers essay,
For fame, for fortune, forming furious fray.

Gaunt gunners grapple, giving gashes good,
Heaves high his head, heroic hardihood.
Ibraham, Islam, Ismael, imps in ill,
Jostle John Jarovitz, Jem, Joe, Jack, Jill;
Kick killing Kutsoff, kings kinsmen kill;
Labor low levels loftiest longest lines;
Men march 'mid moles, 'mid mounds, 'mid murderous mines,
Now nightfall's nigh, now needful nature nods,
Opposed, opposing, overcoming odds.
Poor peasants, partly purchased, partly pressed,
Quite quaking, "Quarter! Quarter!" quickly quest.
Reason returns, recalls redundant rage,
Saves sinking soldiers, softens seignors sage.
Truce, Turkey, truce! truce? treacherous Tartar train?
Unwise, unjust, unmerciful, Ukraine!
Vanish, vile vengeance! vanish, victory vain!
Wisdom wails war, wails warring words. What were
Xerxes, Xantippé, Ximenēs, Xavier?
Yet Yassey's youth, ye yield your youthful yest.
Zealously, zanies, zealously, zeal's zest.

Translation Wanted.

DE NOMINE JESU.

In rebus tantis trina conjnnctio mund I
Erigit humanum sensum laudare venust E
Solar salus nobis, et mundi summa, potesta S
Venit peccati nodum dissolvere fruct V
*Summa salus cunctas nituit per secula terra S.**

* In times momentous appeared the world's triple conjunction,
Encouraging human hearts to shout melodious praises.
Sole salvation for us, that power exalted 'bove measure,
Unloosed the bonds of sin through the precious atonement.
Salvation illumes all earth through ages unceasing.

Will some of our readers render this into English?

Inter cuncta micans Iginiti sidera cœl I,
Expellit tenebras E toto Phœbus ut orb E;
Sic cæcas removet IESUS caliginis umbra S,
Vivificansque simul Vero præcordia mot U,
Solem justitiæ Sese probat esse beati S.

QUESTIONS.

BIBLICAL.

1. In the Strait of Megellan are twelve islands called *Apostoles* Islands, named for the twelve apostles. Why so called and by whom? Also, why were the islands at the western end of Lake Superior called Apostles' Islands?

2. Which one of the Roman Emperors said: "I am a god, or at least not far from it"?

3. Which book of the Old Testament is called the "Book of the Angel," because the name of the book means angel, or messenger?

4. The Old Testament (Exodus III, 8) mentions six nations in the land of Canaan who were to be driven out of the land: "The Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." Now, were the Canaanites natives of that country and the others an offshoot, or were the latter distinct and separate nations that had emigrated to Canaan? and if the latter, where did they come from? These questions are involved in a Sunday School class.

5. Why do some clergymen in their articles apply the names of *Ephraim* and *Manasseh*, the two sons of Joseph, to England and the United States respectively?

6. What living clergyman wrote a book to show that the United States was the Kingdom of God on earth, and does he still maintain the same views?

7. Is the following tradition of Adam's coat alluded to in the Bible?

"Nimrod, the grandson of Ham, became very great in power. Having been born when his father Cush was old, he was dearly beloved, and every whim had been gratified. Cush gave him the garment that God made for Adam, when he was expelled from Paradise, and which Adam had given to Enoch, and Enoch to Methuselah, and Methuselah had left to Noah, and which Noah had taken with him into the ark. Ham stole it from his father in the ark, concealed it, and gave it to his san Cush. Nimrod invested in this garment was unconquerable and irresistible."

8. The word *Imrbe* is the only words in the Hebrew Bible (Isaiah IX, 6) *in* which is found the final *m* (*Mem*) of the Hebrew alphabet. What is the signicfiance of this single exception of the use of the *m*.

9. It has been stated that Noah's wife, *Noema*, was the first Sibyl. Where is there any authority for the statement?

10. Which of Jacob's sons was noted for his swiftness in running, and what is his best time recorded?

QUESTIONS.

ASTRONOMICAL.

1. What is the theory proposed to explain why the satellites of Uranus resolve in a contra direction from all others?

2. For what Charles was the asterism named in Ursa Major known as "Charles's Wain"?

3. The name of the star in Canis Minor called *Procyon* is formed from two Greek words meaning "before the dog," that is *Ante-Canis*, rising before Canis Major. Why is the Pole star at the end of Ursa Minor's tail called *Cynosura?*

4. The "Venerable Bede" endeavored to displace the names of the Signs of the Zodiac by introducing those of the twelve apostles. In what work of his can the inovation be found?

5. In which of Isaac Watts's works are found the rhymes of the zodiacal signs attributed to him, as follows:

The *Ram*, the *Bull*, the heavenly *Twins*,
And next the *Crab*, the *Lion* shines,
The *Virgin*, and the *Scales*;
The *Scorpion*, *Archer*, and *Sea-Goat*,
The *Man* who holds the *Water-Pot*,
And *Fish*, with glittering tails.

6. Who was Euphrosynus Vlpius, who is said to have made a globe in the middle ages representing the earth, and has his production been preserved to the present time?

7. The astronomer Kepler has the following remark on the spirit of man in his day. What is the English of it?

"Virem maximo ingenio et quod in hoc exercitio magni momenti est, animo libero."

8. The following pamphlet was sold, in London, on the streets. in the winter of 1846-1847. It was entitled,

"Important discovery in astronomy, communicated to the Astronomer Royal, December 21, 1846: That the Sun revolves around the Planets in 25,748$\frac{2}{5}$ years, in consequence of the combined attraction of the planets and their satellites, and that the earth revolves around the moon in 18 years and 228 days. By D. T. Glazion."

Is there a copy of this pamphlet in America that can be seen?

9. Godfrey Clerk Forrester will pay $1.00 to any person who will furnish him with a copy of the pamphlet by some German astronomer who endeavored to show, in 1862, that the earth would have another satellite within 100 or 200 years. This pamphlet was announced in Boston *Journal*, 1862 or 1863. Address care of NOTES AND QUERIES.

Past Chief Patriarchs Wonolanset Encampment.

Lodge, name, term, year. * By card. ‡ Deceased.

2	‡Jonathan T. P. Hunt,	1,	1845	13	‡John T. Robinson,	1,	1866
2	‡John B. Fish,	2,	45	13	Stephen H. Randlett,	2,	66
2	‡Luther Smith,	1,	46	13	Frederick B. Balch,	1,	67
2	‡Edward McQueston,	2,	46	45	‡Jonathan B. Moore,	2,	67
13	John C. Lyford,	1,	47	2	Jeremiah Hodge,	1,	68
13	‡Albe C. Heath,	2,	47	45	Harvey L. Currier,	2,	68
2	‡Nicholas G. York,	1	48	2	Horace R. Philbrick,	1,	69
2	‡Jonathan Horn,	2,	48	45	Henry A. Farrington,	2,	69
13	‡Alvia Houghton,	1,	49	13	Joel Daniels,	1,	70
13	‡Nathaniel C. Smith,	2,	49	13	Frank J. Poor,	2,	70
13	‡Jeremiah, Preston, Jr.	1,	50	45	Uriah A. Carswell,	1,	71
13	‡Barnabas Hinds,	2,	50	45	Frank L. Rundlett,	2,	71
2	‡Leonard Demary,	1,	51	2	Edward O. Hill,	1,	72
2	‡Isaac N. Haynes,	2,	51	13	‡Leonard Shelters,	2,	72
2	‡Samuel B. Kidder,	1,	52	2	John Gillis,	1,	73
13	‡Enoch Watson,	2,	52	13	Seth T. Hill,	2,	73
13	George W. Weeks,	1,	53	13	Charles H. G. Foss,	1,	74
13	Stephen Palmer,	2,	53	13	Henry S. Kolseth,	2,	74
13	‡Charles H. Brown,	1,	54	13	‡Andrew J. Dickey,	1,	75
13	‡Otis P. Warner,	2,	54	13	Charles C. Kiniston,	2,	75
2	Joseph Kidder,	1,	55	2	Oscar F. Bartlett,	1,	76
13	‡Charles T. Durgin,	2,	55	2	Charles H. Marshall,	2,	76
13	George C. Gilmore,	1,	56	2	Parker W. Hannaford,	1,	77
2	‡James D. Wells,	2,	56	13	Henry S. Brown,	2,	77
13	James C. Wing,	1,	57	13	Albert T. Barr,	1,	78
13	Stephen H. Crockett,	2,	57	56	Luther F. McKinney,	2,	78
2	‡Nathaniel E. Morrill,	1,	58	13	‡James F. Putnam,	1,	79
2	‡Joseph S. Hunkins,	2,	58	13	‡James L. Sweet,	2,	79
13	‡Horace M. Gillis,	1,	59	2	George W. Woodburn,	1,	80
2	Walter Neal,	2,	59	2	James Lightbody,	2,	80
13	‡Daniel Pulsifer,	1,	60	2	Eugene Clement,	1,	81
13	‡George S. Neal,	2,	60	13	John Y. Cressy,	2,	81
2	‡James J. Baldwin,	1,	61	13	Daniel J. Jones,	1,	82
13	‡Henry B. Moulton,	2,	61	2	Frederick A. Taylor,	2,	82
2	Christopher C. Colby,	1,	62	2	David W. Collins,	1,	83
2	Rufus L. Bartlett,	2,	62	13	Charles F. Howe,	2,	83
2	Darwin A. Simons,	1,	63	2	Edward G. Sanborn,	1,	84
2	‡Jacob F. James,	2,	63	2	William E. Greeley,	2,	84
2	Henry J. Tirrell,	1,	64	2	Samuel B. Hope,	1,	85
13	Russell O. Burleigh,	2,	64	13	Stanley E. Gould,	2,	85
13	†John U. Farnham,	1,	65	13	Frank E. Hale,	1,	86
2	‡Seth J. Sanborn,	2,	65	2	William Marshall,	2,	86

13	Herbert A. Woodbury,	1,	1887	13	Julian B. Huntley,	2,	1890
2	Alpheus L. Winchester,	2,	87	45	George M. Scales,	1,	91
45	David H. Burbank,	1,	88	74	Asa M. Smith,	2.	91
2	Frank E. Heald,	2,	88	13	Edwin W. Merrill,	1,	92
2	Hugh Wallace,	2,	89	74	Jesse B. Pattee,	2,	92
13	Frank F. Porter,	1,	89	74	Charles A. Perry,	1,	93
45	Arthur S. Campbell,	1	90	74	G. Walter Taylor,	2,	93

Past High Priests Wonolanset Encampment.

2	‡Isaac C. Flanders,	1,	8145	2	Arthur L. Walker,	1,	1858
2	‡Daniel J. Hoyt,	2,	45	13	‖James C. Wing,	2,	58
2	‖‡Benj. M., Tillotson,	1,	46	2	‡Thomas B. Eastman,	1,	61
2	‡Tnomas S. Jones,	1,	47	13	‡Daniel Pulsifer,	2,	62
2	Sylvanus Bunton,	‡2,	47	13	‡Horace M. Gillis,	1,	63
13	‡David C. Batchelder,	1,	48	2	Rufus L. Bartlett,	2,	63
13	‖‡Charles, Currier,	2,	48	13	Robert B. Neal,	2,	64
13	‡Charles T. Durgin,	1,	49	2	‡Leonard Colby,	1,	65
2	‡James M. Berry,	2,	49	13	Russell O. Burleigh,	2,	65
13	‡Otis P. Warner,	1,	50	2	John Gillis,	1,	66
13	‖‡Charles H. Brown,	2,	50	2	‡Seth J. Sanborn,	2,	66
2	‡Leonard Sanborn,	1,	51	13	Abiel C. Flanders,	1,	67
2	‡Henry T. Mowatt,	2.	51	13	Gilman Stearns,	2,	67
12	Moses W. Oliver,	1,	52	13	‖‡John T. Robihson,	1,	68
13	‖Granville P. Mason,	2,	52	13	Stephen H. Randlett,	2,	68
13	‡Abraham Robertson,	1,	53	74	Frank T. E. Richardson,	1,	69
13	‡Nathaniel Herrick,	2,	53	45	‡John C. Balch	2,	69
2	‡William McCoy,	1,	54	13	‖Charles H. Osgood.	1,	70
2	‖‡John B. Fish,	2,	54	2	‡William G. Marden,	1,	71
2	Joseph Kidder,	1,	56	2	George R. Vance,	2,	71
2	‡Joel Taylor,	2,	56	2	Edward O. Hill,	1,	73
2	‡Alpha Currier,	1,	57	45	Frank L. Rundlett,	2,	73
13	‖John D. Patterson,	2,	57	13	Thomas C. Cheney,	1,	74

‖ Charles H. Brown again served High Priest, 1, 1862. Charles Currier again, 1, 1855; 1, 1860; 1, 1864. John B. Fish again, 2, 1855; 2, 1861. Granville P. Mason again, 2, 1859. Charles H. Osgood again, 2, 1870. John D. Patterson again, 1, 1859. John T. Robinson again, 1, 1872; 2, 1872. Benjamin M. Tilotson again, 2, 1846. James C. Wing again, 2, 1860.

ADD TO PAST GRANDS, PAGE 12.

13	Keniston, Charles C.,	1;	1852		Thayer, Edgar A.,	2,	1893

Past Chief Patriarchs Mt. Washington Encamp.

Lodge, name, term, and year. * By card. ‡ Deceased.

13	*George W. Weeks,	1,	1853	13	Benjamin F. Garland,	1,	1882
45	*Henry A. Farrington,	2,	69	86	J. Frank Baldwin,	2,	82
2	*Joseph Kidder, 1, 55	1,	71	13	Melzar E. Beard,	1,	83
45	‡John D. Powell,	2,	71	45	Guy F. Whitten,	2,	83
45	Nathan P. Hunt,	1,	72	45	Joseph H. Alsop,	1,	84
45	‡David P. Norris,	2,	72	45	Edson S. Heath,	2,	84
45	Daniel R. Prescott,	1,	73	13	John C. McClary,	1,	85
45	Henry E. Barnham,	2,	73	13	Robert Morrow,	2,	85
2	Sylvester C. Gould,	1,	74	45	Charles W. Bailey,	1,	86
13	Benjamin F. Hartford,	2,	74	2	*George A. Whitney,	2,	86
13	William G. Garmon,	1,	75	13	Albert A. Puffer,	1,	87
13	Charles W, Temble,	2,	75	86	*J. Hadley Fullerton,	2,	87
13	Albert J. Knight,	1,	76	2	William F. Elliott,	1,	88
45	William R. Sawyer,	2,	76	45	Charles W. Hanson,	2,	88
45	Henry B. Gillette,	1,	77	45	Arthur K. Gleason,	1,	89
45	Isaac L. Heath,	2,	77	45	Byron Worthen,	2,	89
45	‡John P. Woodman,	1,	78	45	Sanborn T. Worthen,	1,	90
2	‡Charles H. Robie,	2,	78	45	Edgar A. Thayer,	2,	90
45	Hiram Hill,	1,	79	74	Frank W. McKinley,	1,	91
45	Thomas H. Howlett,	2,	79	74	Charles H. Burns,	2,	91
13	William T. Rowell,	1,	80	74	Henry H. Hinckley,	1,	92
2	Frank A. Cadwell,	2,	80	2	John W. Mears,	2,	82
45	Oliver H. Abbott,	1	81	45	Charles A. Foster,	1,	93
45	George C. Chase,	2,	81	19	Irwin W. Barkley,	2,	93

Past High Priests Mt. Washington Encamp.

45	*‡John C. Balch,	2,	1869	13	‡Marden E. Barnard,	2,	1872
2	*Joseph, Kidder,	1,	56	45	Louis E. Phelps,	1,	73
13	*Chas. H. Osgood, 2, 70	1,	71	45	Eugene B. Worthen.	2,	73
13	George A. Clark,	2,	71	13	Louis H. Caldwell,	1,	74
13	Brackett, B. Weeks,	1,	72				

ANNUAL SESSIONS OF THE GRAND BODIES.

Annual sessions of the Grand Lodge of New Hampshire have been held in Manchester, os follows :

August 21, 1855,	October 13, 1875,	October 12, 1881,
August 16, 1859,	October 10, 1877,	October 11, 1882,
October 13, 1869,	October 9, 1878,	October 10, 1888.
October 14, 1874,	(January 13, 1881, Adj.)	

The annual sessions of the Grand Encampment of New Hampshire were held on the day before that of the Grand Lodge.

Historical and Statistical Data.

No. 2 A statistical and historical sketch of Hillsborough Lodge No. 2 was prepared and read by Joseph H. Gardiner, of Portsmouth, at the Thirty-Ninth Anniversary of the Lodge, December 21, 1882, which was published in the Manchester *Weekly Union*, Dec. 23 and 30, 1882. The statistical portion was enlarged and brought down to include the forty years existence of the Lodge, and published as an appendix to "The Philodemosians," the annual address by S. C. Gould at the Fortieth Anniversary, on the eve of December 21, 1883.

No 13. A statistical and historical sketch of Mechanics Lodge No. 13 was prepared and given in an address by Charles C. Keniston, at the Thirty-First Anniversary of the Lodge, November 21, 1876, a report of which was published in the Manchester *Daily Mirror and American*, November 21, 1876.

Mechanics Lodge No. 13 celebrated its Eighteenth Anniversary on December 1, 1863; the address was delivered by John G. Lane. The Nineteenth Anniversary was celebrated on November 25, 1864; the address was delivered by James C. Wing. Reports of same published in *Daily American*, December 2, 1863, and *Daily Union*, November 26, 1864, respectively. The Twentieth Anniversary was recognized on November 21, 1865, and the Twenty-First on November 22, 1866, by literary entertainments.

No. 74. A brief history of Ridgely Lodge No. 74 was prepared and delivered in an address by James A. Fracker, at the Fourth Anniversary of the Lodge, February 19, 1891. The address was published, together with his first anniversary address and his poem, "The Higher Life," at the fifth anniversary, in a souvenir volume by the Lodge in 1892.

No. 45. A historical sketch of Wildey Lodge No. 45, was delivered by Henry A. Farrington, at the Fifteenth Anniversary of the Lodge, August 8, 1881. A sketch of the charter members, and a statistical account of the Lodge was prepared by Joseph H. Gardiner, of Portsmouth, and published in the Manchester *Weekly Union*, March 22, 1888.

Wildey Lodge No. 45 celebrated its Sixteenth Anniversary on Wednesday evening, January 17, 1883, the regular weekly meeting. This anniversary was designed to commemorate the *One Hundredth Anniversary* of the birth of Thomas Wildey, January 15, 1783*. The anniversary address was delivered by Joseph G. Edgerly, of Fitchburg, Mass. Report of the anniversary published in *Independent Statesman*, January 25, 1883.

* "The Eulogy on the Life and and Character of Thomas Wildey, Past Grand Sire," pronounced by James L. Ridgely, September 16, 1862, published by Past Grand James Young, Baltimore, 1862, page 12, says Thomas Wildey was born in London, January 18, 1783.

* The History of American Odd-Fellowship entitled "Odd-Fellowship; Its History and Manual," by Theodore A. Rose, published by The M. W. Hazen Co., New York, 1888, page 12, says Thomas Wildey was born in London, January 15, 1782.

No. 86. A reportorial account of the instituting of Uncanoonuc Lodge No. 86, including the names of charter members, from what Lodges withdrawn, instituting of the Lodge, officers installed, the menu served at the banquet, and other details were published in the Manchester *Daily Mirror and American*, March 8, 1893.

Social Rebekah Lodge No. 10 celebrated its Sixth Anniversary on May 13, 1881; the addresses were delivered by Henry E. Burnham and Rev. Luther F. McKinney. Report of same published in *Independent Statesman*, May 26, 1881.

Social Rebekah Lodge No. 10 celebrated its Seventh Anniversary on April 14, 1882; the address was delivered by John Edwin Mason, of Washington, D. C. Report of same published in *Independent Statesman*, April 27, 1882.

Memorials and Obituaries, G. L. Proceedings.

		YEAR.	PAGE.			YEAR.	PAGE.
13	Brown, Charles H.,	1890	2350	2	Morrill, Nath'l E.,	1890	2348
2	Bunton, Sylvanus,	1884	1552	13	Morse, Bartlett A.,	1871	343
2	Cilley, Jacob G.,	1871	339	45	Powell, John D.	1875	663
13	Currier, Charles,	1880	1115	13	Robinson, John T.,	1875	1317
2	Dascomb, Sam'l J.,	1882	1309	2	Sanborn. Seth J.,	1883	509
13	Harvey, John M.,	1880	1115	2	Sutcliffe, James,	1890	2350
2	Hoyt, Daniel J.,	1847	14	2	Taylor, Joel.	1881	1207
2	Hosley, John,	1890	2349	2	Tillotson, Benj. M.,	1890	2349
2	Kidder, Samuel B.,	1886	1887	2	Wells, Charles.	1885	1729
2	Lane, William B.,	1873	497				
45	Moore, Jona. B.,	1884	1852	13	Pulsifer, Daniel, G. E.	1867	29

Members Initiated in December, 1843.

Burnham, J. N.,	†	April	26, 1847	Nesmith, R. W.,	†	Dec.	4, 1848
Cragin, Paul,	‡	Dec.	— 1848	Parker, Wm. M.,	§	May	3, 1864
Childs, David,	†	Dec.	4, 1848	Peabody, John,	§	June	— 1845
Clark, Daniel,	†	Nov.	8, 1847	Putney, S.,	‡	Dec.	— 1844
Carter, S. S.,	†	April	26, 1847	Rollins, Chas. B.,	†	Dec.	4, 1848
Emerson, R. S.	‡	June	— 1849	Smiley, Jona,	§	Dec.	— 1844
Flanders, Isaac C.,	†	Dec.	— 1846	Straw, Ezekiel A.,	§	Mar.	— 1846
Field, Joseph B.,	§	Dec.	— 1851	Smith, Luther,	†	Dec.	20, 1858
Hill, David,	†	Dec.	— 1845	Tucker, J. D.,	†	Dec.	4, 1848
Jones, Samuel	†	June	— 1847	Wells, James D.,	‡	Jan.	29, 1866
Kidder, John S.,				Fish, John B.,	*‡	Oct.	15, 1875

* John B. Fish was admitted by card Dec. 25, 1843. † Suspended. ‡ Died. § Withdrew.

Dec. 21, 1843, 5 charter members, and 14 initiations. Dec. 25, 1843, 6 initiations, and on card. Membership, Dec. 25, 1843, 26.

Commanders, Commandants, U. P. and P. M.

COMMANDERS U. P.		COMMANDANTS P. M.	
45 Henry A. Farrington,	1882	45 Henry B. Fairbanks,	1886-1887
45 Daniel R. Prescott,	1883	2 Fred. A. Taylor,	1887-1891
45 Henry B. Fairbanks,	1884	2 Orrin W. Martin,	1891-1892
45 Henry B. Fairbanks,	1885	13 Daniel J. Jones,	1882-1894
45 George C. Chase,	1886		

Manchester Mutual Relief Association.

PRESIDENTS.

Joel Daniels,	1870	Albert T. Barr,	1881
Joel Daniels,	1871	David W. Collins,	1882
James Sutcliffe,	1872	George M. True,	1883
James Sutcliffe,	1873	Frederick B. Balch,	1884
David P. Norris,	1874	Oliver H. Abbott,	1885
Sylvester C. Gonld,	1875	Abel M. Keniston,	1886
William G. Garmon,	1876	Joesph E. Merrill,	1887
Parker W. Hannaford,	1877	George C. Chase,	1888
Charles T. Durgin,	1878	Alonzo Tarbell,	1889
Uriah A. Carswell,	1879	Joel Daniels,	1890
Oscar F. Bartlett,	1880	(John A. Glidden,	1890-1894)

SECRETARIES.

N. Parker Hunt,	1870-1872	George M. True,	1888
Danlel R. Prescott,	1873-1883	Charles Trefethen,	1889
William E. Marden,	1884-1887	(Sylvester C. Gould,	1890-1894)

Charter Members Union Degree Lodge No. 1.

2 George A. Bailey,	45 Hiram Hiil,
13 Henry S. Brown,	13 Jacob Morrill,
45 Henry E. Burnham,	45 David P. Norris,
2 James M. Clough,	13 John C. Smith, 2d,
45 Henry B. Gillette,	2 Calvin L. Walker.

DEGREE MASTERS.

45 Frank L. Rundlett,	1874	2 Oscar F. Bartlett,	1878
45 David P. Norris,	1875	13 Albert T. Barr,	1879
43 Eugene B. Worthen,	1876	2 John Gillis,	1880
2 Charles H. Robie,	1877	45 Thomas H. Howlett.	1881

Observations and Remarks.

The Rebekah Degree, adopted by Grand Lodge of the United, on September 20, 1851, was brought to New Hampshire by Grand Representative Timothy G. Senter. John Peabody, Grand Master of this jurisdiction received the same with the secret work in October, 1851, and visited Hillsborough and Mechanics Lodges, and conferred the Rebekah Degree on the Noble Grands of each Lodge, Justus Fisher and Abel C. Keniston, respectively. The members and their wives received the Degree, and according to *The Brother*, January 29, 1857, meetings were held irregularly up to that time, and arrangements were being made for monthly meetings.

The first address delivered at the celebrations of the anniversaries of Hillsborough Lodge No. 2, was by Joseph Kidder in 1852, at the Ninth Anniversary, and there has been an annual address continually since the ninth; Joseph Kidder delivered also the Twenth-Fifth anni-anniversary addres in 1868, and the Fftieth in 1893; he gave also the address in 1877 and 1886, or five of the 41. Sylvester C. Gould gave three, 1870, 1883, 1891; John Gillis gave two, 1869, 1879; and Frank S. Sutcliffe, two, 1887, and 1888. Six have been given by clergymen, Revs. Benjamin F. Bowles, 1860; Luther F. McKinney, 1878; Lewis Malvern, 1881; Benjamin M. Tillotson, 1882; William H. Morrison, 1890; Claudius Byrne, 1891.

There are three Odd-Fellows in New Hampshire of fifty years continuous membership, and entitled to wear the "Honorable Veteran Jewel": Orlando D. Murray and Charles T. Ridgeway, members of Granite Lodge No. 1, Nashua, instituted September 11, 1843, and John S. Kidder, member of Hillsborough Lodge No. 2, Manchester, instituted December 21, 1843.

Frank T. E. Richardson, our present Grand Representative, was born on the Twenty-Second Anniversary of American Odd-Fellowship, April 26, 1841. Past Grand Jonathan Dodge was initiated in Mechanics Lodge No. 13, on April 26, 1848.

The name *John Duncan*, one of the five pioneer Odd-Fellows with Thomas Wildey, is borne by one of the Past Grands of Mechanics Lodge No. 2,—John Duncan Patterson.

The title of the original poem read by John Edwin Mason at the Twenty-First Anniversary of Hillsborough Lodge No. 2, December 23, 1864, in Music Hall, was "*Just of Age.*"

Joel Daniels was the first President of the Manchester Mutual Relief Association in 1870, and also the last President in 1890, twenty years later.

Eight of the Mayors of Manchester were Odd-Fellows, and six of them were members of Hillsborough Lodge.

The Sextulpe Club, composed mostly of Odd-Fellows, was a semi-organized association back in the '70's. They annually went to "The Pond," or some other watering place, and partook of a dinner, or sometimes a lunch in the grove. Several of the members have now deceased, and we think annual dinners have ceased.

The first regular weekly Monday evening meeting of Hillsborough Lodge No. 2 began on *Christmas*, December 25, 1843, just *fifty years* ago. So too the first Monday evening meeting of this Lodge beginning the next *fifty years* falls on *Christmas*, December 24, 1893.

The name *Christopher Columbus* which has been so highly honored, and his discoveries so magnificently commemorated the present year, and that too contemporary with the semi-centennial of Hillsborough Lodge, will ever remind us of these two events; and may our Brother and Past Grand, Christopher Columbus Colby long live to remind us of these two chronological celebrations.

The five charter member of Hillsborough No. 2 withdrew from Granite Lodge No. 1, Nashua.

The seven charter members of Mechanics Lodge No. 13, withdrew from Hillsborough Lodge No. 2

Of the fourteen charter members of Wildey Lodge No. 45, four withdrew from Hillsborough Lodge, and ten from Mechanics Lodge.

Of the fifteen charter members of Ridgeiy Lodge No. 74, one withdrew from Mechanics Lodge, and three from Wildey Lodge.

Of the thirty charter members of Uncanoonuc Lodge No. 86, three withdrew from Hillsborough Lodge, one from Mechanics Lodge, seven from Wildey Lodge, and four from Ridgely Lodge.

On the evening of March 26, 1877, the following twenty-three members of Hillsborough Lodge, residents of Goffstown, took withdrawal cards for the purpose of becoming charter members of Webster Lodge No. 24, Goffstown, which was instituted March 26, 1877 :

Barnard Charles G.,	Martin, Calvin,	Richards, Norman L..
Blaisdell, Edwin A.,	Martin, Selwyn T.,	Richards, Thaddeus W.,
Blaisdell, Frank,	Merrill, Henry W.,	Stark, Henry, L.,
Brown Robinson,	Moore, Henry,	Story, John W.,
Emerson, Albert L.,	Paige, Frank E.,	Weeks, William H.,
Hadley, Charles C.,	Paige, Isaac J.,	Whipple, Charles A.,
Kendall, Kendrick,	Rand, Edson L.,	Woodman, Frank H.
Leizer, John E.,	Richards, Calvin,	

The following Odd-Fellows have been Mayors of Manchester:

2	Hiram Brown,	1846 1847	2 John Hosley,	1865-1866
2	Warren L. Lane,	1849-1850	2 John Hosley,	1887-1888
2	Jacob F. James,	1847-1848	2 §Alpheus Gay,	1875-1876
2	Jacob F. James,	1848-1849	2 John L. Kelley,	1879-1880
2	Jacob F. James.	1857	45 George H. Stearns,	1885-1886
			86 Edgar J. Knowlton,	1891-1894

Organizations and Institutions of Odd-Fellows,

MANCHESTER, N. H.

NAMES.	ORGANIZED OR INSTITUTED.
Hillsborough Lodge No. 2,	Dec. 21, 1843
Mechanics Lodge No. 13,	Nov. 21, 1845
Wildey Lodge No. 45,	Aug. 8, 1866
Ridgely Lodge No. 74,	Feb. 17, 1887
Uncanoonuc Lodge No. 86,	March 8, 1893
Wonolanset Encampment No. 2,	Sept. 6, 1844
Mount Washington Encampment No. 16,	March 2, 1871
Union Degree Lodge No. 1,	April 10, 1874
Social Rebekah Lodge No. 10,	April 26, 1875
Arbutus Rebekah Lodge No. 51,	May 17, 1893
Mistletoe Rebekah Lodge, No. 56,	189
Veteran Odd-Fellows' Association,	April 16, 1870
Past Grands' Association,	Feb. 3, 1893
Odd-Fellows' Building Association,	July 17, 1871
Odd-Fellows' Mutual Relief Association,	April 9, 1870
Odd-Fellows' Mutual Life Insurance Company,	June 30, 1874
Odd-Fellows' Equitable Relief Association,	July 30, 1889
First Regiment Uniformed Patriarchs, Co. B, For Wonolanset Encampment No. 2,	Jan. 28, 1880
First Regiment Uniformed Patriarchs, Co. H, For Mount Washington Encampment No. 16,	Jan. 28, 1880
Camp Ridgely No. 2, Uniformed Deg. Patriarchs,	Oct. 9, 1882
Granite Degree Staff,	Nov. 6, 1883
Patriarchal Degree Staff,	Mar. 8, 1889
Mollie Stark Rebekah Staff,	Oct. 27, 1887
Arbutus Rebekah Staff,	Oct. 21, 1893
Odd-Fellows' Mutual Relief Association consolidated with Rockinham Co., and Strafford Co., forming N. H. O. F. Relief Association.	Feb. 3, 1890

Union Degree Lodge No. 1, dissolved Jan. 1, 1882.

Odd-Fellows' Mutual Life Insurance Co., dissolved, Sept. 11, 1890

Companies B and H, First Regiment Uniformed Patriarchs disbanded January 1, 1882.

Constitutions, By-Laws, and Membership.

Hillsborough No. 2. First code, 1844; revised codes, 1845, 1850, 1856; with roll of membership, 1862, 1867, 1870, 1874, 1877, 1882, 1889; roll of membership, 1873, 1882.

Mechanics No. 13. First code, 1845; revised codes, 1850; with roll of membership, 1856, 1862, 1870, 1874, 1878, 1882, 1886.

Wildey No. 45. First code, with roll of membership, 1867; revised codes, 1870, 1880, 1883, 1889; roll of membership, 1876.

Ridgely No. 74. First code, with roll of membership, 1887; revised code, 1889; roll of membership, 1889.

Uncanoonuc No. 86. First code, with roll of membership, 1893.

Wonolanset Encampment No. 2. First code, adopted Nashoonon No. 1, (except Art. IX, Sec. 1), 1844; revised codes, 1844, 1850, 1856, 1862; with roll of membership, 1870, 1882; roll of membership, 1874, 1881.

Mount Washington Encampment No. 16. First code, with roll of membership, 1873; revised codes, 1878, 1882, 1889.

Union Degree Lodge No. 1. 1874.

Social Rebekah Lodge No. 18. First code, with roll of membership, 1874, 1882; roll of membership, 1876.

Arbutus Rebekah Lodge No. 51. First code, with roll of membership, 1893.

Camp Ridgely No. 2, Uniform Degree Patriarchs. First code, 1883.

Odd-Fellows' Relief Association, Manchester. First code, with roll of membership, 1870; revised codes, 1872, 1877, 1882, 1888; (N. H.) 1890, 1890 (second edition), 1891, 1893, 1893 (second edition).

Odd-Fellows' Life Insurance Company. First code, 1874; revised code, roll of membership, 1878.

Odd-Fellows' Equitable Relief Association. First code, 1890.

Halls for Weekly Meetings.

O. F. Hall, Methodist Church Block,	Dec. 21, 1843, to Aug. 11, 1847
O. F. Hall, Patten's Block, .	Aug. 12, 1847, to Feb. 5, 1856
Masonic Hall, Duncklee's Block,	Feb. 6, 1856, to May 22, 1856
Masonic Hall, Masonic Temple,	May 23, 1856, to April 25, 1866
O. F. Hall, Martin's Block, .	April 26, 1866, to April 25, 1872
O. F. Hall, Odd-Fellows' Block,	April 26, 1872, to Dec. 31, 1893

District Deputy Grand Patriarchs.

2	John C. Lyford,	1849		Frank J. Poor,	1872
	John C. Lyford,	1850	16	Charles H. Osgood,	73
	Jonathan Ham,	51	2	George R. Vance,	74
	Nathaniel Smith,	52	16	Henry E. Burnham,	75
	Charles H. Brown,	53	2	Frederick B. Balch,	76
	Jonathan Ham,	54	16	Sylvester C. Gould,	77
	Abraham Robertson,	55	2	Charles T. Durgin,	78
	Abraham Robertson,	56	16	William R. Sawyer,	79
	Isaac N. Haynes,	57	2	Oscar F. Bartlett,	1880
	Charles Currier,	58	16	William G. Garmon,	81
	John B. Fish,	59	2	Parker W. Hannaford,	82
	Charles Currier,	1860	16	Hiram Hill,	83
	Granville P. Mason,	61	2	Frank L. Rundlett,	84
	Arthur L. Walker,	62	16	Melzer E. Beard,	85
	Thomas B. Eastman,	63	2	Edward G. Sanborn,	86
	Nathaniel E. Morrill,	64	16	Joseph H. Alsop,	87
	Henry B. Moulton,	65	2	Samuel B. Hope,	88
	Darwin A. Simons,	66	16	Eugene B. Worthen,	89
	John U. Farnham,	67	2	David W. Collins,	1890
	Seth J. Sanborn,	68	16	William F. Elliott,	91
	John D. Patterson,	69	2	Hugh Wallace,	92
	John Gillis,	1870	16	Arthur K. Gleason,	93
	Joel Daniels,	71	2	Edwin W. Merrill,	94

Past Noble Grands of Rebekah Lodges.

SOCIAL LODGE NO 10.

13	Charles C. Keniston,	1875	2	David W. Collins,	1884
2	Joseph Kidder,	1876	45	Charles W. Hanson,	1885
56	Luther F. McKinney,	1877	13	Benjamin F. Garland,	1886
45	David P. Norris,	1878	2	George S. Holmes,	1887
13	Charles H. G. Foss,	1879		Clara E. Palmer,	1888
2	John Gillis,	1880		Ida F. Abbott,	1889
2	Samuel J. Dascomb,	1881		Ida E. Campbell,	1890
45	Henry A. Farrington,	1882		Flora A. Lake,	1892
13	William T. Rowell,	1883		Alma A. Piper,	1893

ARBUTUS LODGE NO. 51.

	*Ida E. Campbell,	1882	2	*George S. Holmes,	1882
2	*Joseph Kidder,	1876		Hattie M. Morrow,	1893

Past Grands Manchester Lodges.

Lodge, name, term, and year. * By card. † Withdrawn.

45	Abbott, Oliver H.,	1	1880	
13	Aldrich, Bradley B.,	2,	75	
2	Avery, John L.,	1,	67	
45	Bailey, Charles W.,	2,	85	
2	Bailey, George A.,	2,	73	
86	Baldwin, J. Frank,	2,	79	
13	Barr, Albert T.,	2,	76	
13	Barrett, William F.,	2,	87	
2	Bartlett, Oscar F.,	1,	75	
13	Beard Melzar E.,	1,	85	
2	Bennett, Hervey M.,	1,	85	
86	*Blakeley, William R.,	1,	81	
74	Brock, James, L.,	1,	90	
45	*Borden, Thomas,	1,	53	
13	Brown, Henry S.,	1,	73	
45	Brown, Charles I.,	2,	90	
2	Bruce, John N.,	2,	75	
45	Burbank, David H.,	2,	84	
2	Burbank, J. Oscar,	2,	89	
13	Burleigh, Russell O.,	2,	66	
45	Burnham, Henry E.,	1,	74	
2	Butterfield, Andrew J.,	1,	70	
2	Cadwell, Frank A.,	1,	80	
74	*Campbell, George A.,	1,	81	
45	Carswell, Uriah A,	1,	68	
45	Chase, George C.,	1,	81	
13	Chase, John W.,	1,	90	
13	Cheney, Thomas C.,	2,	68	
2	Clement, Eugene,	1,	82	
86	*Clarkson, Charles B.,			
2	*Coffin, Charles E.,	2,	64	
2	Colby, Christopher C.,	1,	58	
45	Colby, Lyman, W.,	2,	71	
74	Colby, Norman H.,	1,	88	
2	Collins, David W.,	1,	79	
13	*Corliss, Daniel S.,			
86	*Cousins, Charles S.,			
74	Crockett, Lewis W.,	2,	93	
13	Crockett, Stephen H.,	2,	56	
13	Cushman, Charles H.,	1,	88	
13	Cushman, Wesley O.,	2,	82	
13	Daniels, Joel,	2,	67	
45	Dockham, Frank A.,	2,	87	
13	Dodge, Jonathan,	2,	1858	
2	Dodge, James E.,	2,	81	
13	Dolloff, Alba O.,	2,	88	
74	Dunbar, Anneus M.,	1,	89	
74	Eastman, Edwin F.,	2,	91	
45	Eastman, Herbert W.,	1,	93	
45	Edgerly, Joseph G.,	2,	74	
45	†Elliott, George F.,	1,	71	
2	Elliott, William F.,	2,	88	
74	Everett, William G.,	2,	88	
45	Fairbanks, Henry B.,	1,	85	
13	†Farnham, John U.,	2,	63	
45	Farrington, Henry A.,	2,	66	
13	Flanders, Abiel C.,	1,	65	
45	Flint, Charles A.,	1,	78	
45	Forsaith; William R.,	1,	88	
86	*Foss, Albert E.,	2,	82	
13	Foss, Charles H. G.,	1,	60	
45	Foster, Charles A.,	2,	91	
74	Fracker, James A.,	1,	87	
45	Fuller, Hazen K.,	2,	68	
86	*Fullerton, J. Hadley,	2,	88	
2	Gage, Henry A.,	2,	57	
13	Garland, Benjamin F.,	1.	80	
13	Garmon, William G.,	2,	69	
13	Garner, Edward,	1,	63	
45	George, Jasper P.,	2,	75	
45	Gillette, Henry B.,	1,	73	
2	Gillis, John,	1,	66	
86	*Gillis, Frank L.,	1,	90	
13	Gilmore, George C.,	2,	54	
45	Gleason, Arthur K.,	1,	90	
74	Glines, Alonzo W.,	2,	87	
2	Glines, George E.,	2,	78	
45	Good, Charles F.,	1,	89	
2	Goodwin, D. Milton,	1,	72	
2	Gould, Sylvester C.,	1,	69	
13	Gould, Stanley E.,	1,	89	
2	Greeley, William E.,	1,	92	
13	Hale, Frank E.,	2,	85	
2	Hannaford, Parker W.,	2,	74	
45	Hanson, Charles W.	2,	82	
2	Hardy, Ephraim T.,	2,	70	

2	Hastings, Charles G.,	2,	1887	13	*Masseck, Joseph S.,		
13	†Hawley, Frederick A.,	2,	77	13	Maxfield, Daniel H.,	1,	1879
45	Hayes, William H.,	1,	86	2	Mears, John W.,	1,	84
2	Heald, Frank E.,	2,	90	13	Merrill, Joseph E.,	2,	81
45	Heath, Edson S.,	1,	82	13	Merrill, Edwin W.,	2,	91
45	Heath, Isaac L.,	1,	76	13	Miller, George W.,	2,	79
45	Higgins, Edmund F.,	2,	78	45	Moore, James M.,	2,	70
2	Hill, Edward O.,	2,	72	13	Morrill, Jacob,	2,	73
45	Hill, Hiram,	1,	72	13	Morrow, Robert,	1,	86
2	*Hill, Sylvester J.,			2	Neal, Walter,	1,	55
13	Hill, Seth T.,	2,	65	13	Newell, Henry T.,	2,	89
2	Holmes, Andrew J.,	2,	68	2	Oliver, Moses W.,	2,	52
2	Holmes, George S,	2,	60	13	Osgood, Charles H.,	2,	70
2	Hope, Samuel B.,	2,	62	2	Parker, Winfield S.,	1,	78
13	House, James M.,	2,	71	45	Parnell, Frederick O.	1,	91
45	Howlett, Thomas H.,	1,	79	13	Patterson, John D.,	1,	58
13	Hoyt, George A.,	1,	93	2	Pettit, Robert C.,	1,	91
45	Hunt, Nathan P.,	2,	72	13	Pherson, James F.,	1.	75
13	Huntley, Julian B.,	2,	90	2	Philbrick, Horace R.,	2,	66
2	Jewett, Joel A.,	1,	89	2	Piper, Orrin,	1,	93
13	Johnson, Frederick,	1,	82	74	Pillsbury, Fred W.,	2,	90
13	Jones, Daniel J.,	1,	83	13	Porter, Frank F.,	1,	91
2	Josselyn, Lewis H.,	1,	87	74	Powers, Thomas H.,	2,	92
2	Kendall, Edmund,	2,	82	2	Prescott, Arah W.,	1,	81
13	Keniston, Abel M.,	1,	51	45	Prescott, Daniel R.,	2,	67
2	Kidder, John S.,	2.	45	13	Prince, John,	1,	67
2	Kidder, Joseph,	1,	52	13	Puffer, Albert A.,	2,	86
13	Knight, Albert J.,	1,	76	13	Randlett, Stephen H.,	1,	69
13	Lane, John G.,	2,	62	74	Richardson, Frank T. E.,	1,	91
2	Lane, Jeremiah,	2,	92	74	Richards, George E.,	1,	93
13	Langley, Josiah T.,	1,	81	13	Rowell, William T.,	2,	78
45	Leavitt, Frank E.,	1,	83	45	Rundlett, Frank L.,	1,	70
2	Lewis, John,	1,	76	13	Sanborn, Abner J.,	2,	83
2	Lightbody, James,	2,	86	13	Sargent, John A.,	1,	77
45	Lowry, Hamilton,	1,	92	2	Seaward, John F.,	2,	80
74	Lovell, Herbert E.,	2,	89	2	Shirley, John.	2,	67
13	Lyford, John C.,	2,	46	2	Simons, Darwin A.,	2,	63
13	Lyons, Leroy,	2,	80	45	Smith, George B.,	2,	80
13	McKean, Henry L.,	2,	92	13	Smith, John C., 2d,	1,	74
74	*McKinney, Luther L.,	1,	75	13	Stearns, Gilman,	1,	68
2	McQuestion, Edgar A.,	2,	84	45	Stearns, W. Byron,	2,	83
2	Marshall, Charles H.,	2.	79	45	Stearns, William H.,	1,	75
2	Marshall, William,	1,	83	45	*Stebbins, Amos,	1,	63
13	Mason, Granville P.,	2,	60	2	Sutcliffe, Frank S.,	1,	88
2	Mason, James, R.,	2,	91	45	Tebbetts, Frank W.,	2,	92

2	Tirrell, Henry J.,	1,1865	2	*Whitney, George A.,	1,1886
13	Upton. Samuel,	1, 61	13	Winch, George.	1, 92
2	Vance, George R.,	1 68	13	Wing, James C.,	2, 57
2	Walker, Arthur L.,	2, 58	13	Woodbury, Herbert A.,	2, 84
2	Walker, Calvin L.,	1, 74	2	Woodbury, Silas B.,	1, 71
2	Wallace, Hugh,	1, 90	2	Woodman, John O. H.,	2, 85
86	Way, Frank L.,	2, 93	45	Worthen, Byron,	2, 86
13	Weeks, George W.,	2, 53	45	Worthen, Eugene B.,	2, 76
2	Wells, Ephraim B.,	2, 77	45	Worthen, Sanborn T.,	1, 87
45	Whitten, Guy F.,	1, 74	86	Young, John P.,	1, 93

District Deputy Grand Masters.

2	Isaac C. Flanders,	1846	45	Daniel R. Prescott,	1871
2	John B. Fish,	47	13	Abel M. Keniston,	72
13	John C. Lyford,	48	2	Sylvester C. Gould,	73
2	Henry T. Mowatt,	49	45	Hiram Hill,	74
13	Nathaniel Smith,	1850	13	William G. Garmon,	75
2	Warren L. Lane,	51	2	Parker W. Hannaford,	76
13	Charles H. Brown,	52	45	Uriah A. Carswell,	77
2	Sylvanus Bunton,	53	13	Joel Daniels,	78
13	John M. Harvey,	54	2	John Gillis,	79
2	Joseph Kidder,	55	45	Henry E. Burnham,	1880
13	Charles T. Durgin,	56	13	Albert J. Knight,	81
2	Nathaniel E. Morrill,	57	2	Oscar F. Bartlett,	82
13	James M. Howe,	58	45	Isaac L. Heath,	83
2	Luther H. Brown,	59	13	Albert T. Barr,	84
13	James C. Wing,	1860	2	Charles H. Marshall,	85
2	John Hosley,	61	45	Eugene B. Worthen,	86
13	John D. Patterson,	62	13	Benjamin F. Garland,	87
2	Jacob F. James,	63	2	John W. Mears,	88
13	Charles C. Keniston,	64	45	Charles W. Bailey,	89
2	William B. Lane,	65	74	William G. Everett,	1890
13	Granville P. Mason,	66	13	Bradley B. Aldrich,	91
2	Samuel B. Hope,	67	2	David W. Collins,	92
45	Henry A. Farrington,	68	45	Charles W. Hanson,	93
13	John T. Robinson,	69	74	Edwin F. Eastman,	94
2	Horace R. Philbrick,	1870			

District Deputies of Rebekah Lodges.

10	Clara E. Palmer,	1891	10	Carrie E. Bennett,	1893
10	Ida E. Campbell,	1892	10	Ida E. Abbott,	1894

Deceased Past Grands.

Lodge, name, term, year. Four terms a year, 1843-1846. * By card.

2	Abels, Charles,	1,1860		45	Marston, John N.,	2,1889	
13	Alden, David,	1,	57	13	Merrill, Evander G.,	1,	62
45	Balch, John C.,	2,	69	45	Moore, Jonathan B.,	1,	67
13	Batchelder, David C,	2,	48	13	Monroe, Lang,	1,	64
2	Bowles, Benjamin F.,	1,	63	2	*Morrill, Nathaniel E.,		
13	Brown, Charles H.,	2,	49	13	Morse, Bartlett A.,	1,	55
2	Brown, Luther H.,	1,	53	2	Morse, Jacob,	1,	64
13	Buck, William D.,	1,	49	13	Moulton, Henry B.,	2,	61
2	Bunton, Sylvanus,	1,	51	2	Mowatt, Henry T.,	1.	48
2	Cilley, Jacob G., (Mar.)		46	13	Neal, George S.,	2,	59
2	Clark, Luther M.,	2,	71	2	Nichols, Francis W.,	2,	64
2	Clough, James M.,	1,	73	45	Norris, David P.,	1,	73
2	Colby, Leonard,	2,	59	2	Packard, Lucius B.,	2,	46
2	Cutting, Harvey D.,	2,	61	2	Parker, William M, (Mar.)		46
2	Currier, Alpha,	1,	57	13	Piper, John K.,	2,	72
13	Currier, Charles,	2,	46	13	Powell, Henry W.,	1,	71
2	Dascomb, Samuel J.,	1,	77	45	Powell, John D.,	1,	69
13	Durgin, Charles T.,	1,	53	13	Preston, Jeremiah, Jr.,	1,	50
2	Fernald, True O.,	1,	59	13	Pulsifer, Daniel,	1,	59
2	Fish, John B., (June)		45	13	Putnam, James F.,	1,	78
2	Fisher, Justus,	2,	51	2	Rand, John H.,	1,	56
2	Flanders, Isaac C., (Dec.)		45	13	Robertson, Abraham,	2,	50
13	*Forsaith, Samuel C.,			2	Robie, Charles H.,	2,	76
2	French, Walter, (Mar.)		44	13	Robinson, John T.,	1,	66
13	Garland, Charles F.,	1,	84	2	Sanborn, Seth J.,	2,	65
13	Gordon, Horace, (Dec.)		45	13	Shelters, Leonard,	1,	70
13	*Hackett, John C.,			13	Sweet, James L.,	1,	72
13	Harvey, John M.,	2,	52	2	Smith, Luther, (Sept.)		45
13	Heath, Albe C.,	1,	47	13	Smith, Nathaniel C.,	1,	48
2	Hill, Moses,	1,	49	2	Taylor, Joel,	2,	56
13	Hinds, Barnabas,	2,	51	2	Tillotson, Benjamin M.,	2,	53
2	Horn, Jonathan,	2,	49	45	True, George M.,	2,	81
2	Hosley, John,	1,	54	2	Underhill, Flagg T.,	1,	49
13	Howe, James M.,	2,	55	13	Watson, Enoch,	1,	54
2	Hoyt, Daniel J., (Dec.)		45	13	Warner, Otis P,	2,	47
2	James, Jacob F.,	2,	47	2	Wells, Charles, (June)		44
13	Jones, Jeremiah D.,	2,	74	2	Wells, James D.,	2,	55
2	Kidder, Samuel B.,	2,	54	2	Wilkins, Ira G.,	1,	62
2	Kimball, Henry,	1,	50	13	Wilkins, James, Jr.,	2,	64
2	Lane, William B.,	1,	61	2	Winch, Isaiah, (Sept.)		44
2	Lane, Warren L.,	2,	48	45	Woodman, John P.,	1,	77
45	Leach, George L.,	2,	77	13	Yeaton, John S., (Sept.)		46
2	McQueston, Edw., (Sept)		46	2	York, Nicholas G.,	2,	50
2	Marden, William G.,	2,	69				

Past Grands by Lodges.

Hillsborough No. 2, Dec. 21, 1843, to Dec. 31, 1893,	105
Mechanics No. 13, Nov. 21, 1845, Dec. 31, 1893,	97
Wildey No. 45, August 8, 1866, to Dec. 31, 1893,	55
Ridgely, No. 74, Feb. 17, 1887, to Dec. 31, 1893,	13
Uncanoonuc No. 86, March 8, 1893, to Dec. 31, 1893,	2
	272

	NO. 2.	NO. 13.	NO. 45.	NO. 74.	NO. 86.	TOTAL.
Passed the chairs,	105	97	55	13	2	272
Admitted by Card,	3	2	2	2	6	15
Totals,	108	99	57	15	8	287

Charles H. Marshall, Hillsborough No. 2, served Noble Grand two terms; second term in 1879, and second term in 1883.

Robert Morrow, Mechanics No. 13, served Noble Grand two terms; first term in 1886, and first term in 1887.

William G. Everett, Ridgely No. 74, served Noble Grand two terms; second term in 1888, and first term in 1892.

Grand Masters and Grand Patriarchs.

LOD.	ENC.			GRAND OFFICER.	GRAND REP.
13	2	Grand Master,	John C. Lyford,	1848-1849	1852-1853
2	13	Grand Patriarch,	Sylvanus Bunton,	1854-1855	
2	2	Grand Master,	Joseph Kidder,	1856-1857	1857-1860
13	2	Grand Master,	George W. Weeks,	1860-1861	1861
2	2	Grand Master,	Joseph Kidder,		1862
13	2	Grand Patriarch,	James C. Wing,	1861-1862	
2	2	Grand Master,	Joseph Kidder,		1863
13	2	Grand Patriarch,	Daniel Pulsifer,	1864-1865	1865
13	2	Grand Master,	George W. Weeks,		1866
13	2	Grand Master,	Charles H. Brown,	1868-1869	1870-1871
2	16	Grand Master,	Joseph Kidder,		1877
45	16	Grand Master,	Henry A. Farrington,	1877-1878	1879-1880
2	16	Grand Patriarch,	Sylvester C. Gould,	1880-1881	1882-1883
2	2	Grand Patriarch,	John Gillis,	1883-1884	1885
45	16	Grand Patriarch,	Hiram Hill,	1885-1886	1887-1888
45	16	Grand Master,	Henry A. Farrington,		1893
74	2	Grand Patriarch,	F. T. E. Richardson,	1892-1893	1894-1895
2	2	Grand Master,	George A. Bailey,	1893-1894	

GRAND REPRESENTATIVES ONLY.

2	2	Walter French was Grand Representative,	1844
2	2	Charles Wells, " " "	1846
2	2	Daniel J. Hoyt, " " "	1846

Portraits of Some Manchester Odd-Fellows.

(NOT MENTIONED ON PAGE 17.)

The portraits of the charter members of Ridgely Lodge are framed and adorn the wall of the Rebekah Parlors, Odd-Fellows' Block: Ezra B. Aldrich, James L. Brock, George A. Campbell, Norman H. Colby, Anneus M. Dunbar, John Dowst, Frederick F. Fisher, James A. Fracker, William G. Everett, Alonzo W. Glines, Herbert E. Lovell, Luther F. McKinney, George W. Nutter, Frank T. E. Richardson, and John W. Wells.

2 Bailey, George A., G. M., *Popular Odd-Fellow*, November, 1893.
2 Bartlett, Rufus L., in the library room of Masonic Hall.
45 Burnham, Henry E., *Granite Monthly*, Vol. XIV, August, 1892.
2 Cross, David, History of Weare, 1888, p. 454.
45 Farrington, Henry A., in the ante-room to Odd-Fellows' Hall.
74 Fracker, James A., Souvenir of Ridgely Lodge No. 74, 1892.
13 Garmon, William G., in the library room of Masonic Hall.
2 §Gay, Alpheus, in the library room of Masonic Hall.
2 Gillis, John, Proceedings of Grand Encampment, 1884.
2 Gould, Sylvester C., Front., *Notes and Queries*, Vol. XII, 1894.
2 Kidder, John S., Rebekah Parlors, Odd-Fellows' Block.
89 Knowlton, Edgar J., *Granite Monthly* Vol. XIV, March, 1892.
2 Lane, Thomas W., Report of Chief Engineer of Manchester, 1892.
13 Lyford, John C., in the ante-room to Odd-Fellows' Hall.
2 Olzendam, Abraham P., Clarke's History of Manchester, 1875, p. 336.
74 Richardson, F. T. E., Proceedings of Grand Encampment, 1893.
13 Weeks, George W., in the ante-room to Odd-Fellows' Hall.

DECEASED.

The portraits of the five charter members of Hillsborough Lodge are framed and adorn the wall of the Rebekah Parlors, Odd-Fellows' Block: Josiah M. Barnes, Jacob G. Cilley, Walter French, Charles Wells, and Isaiah Winch.

13 Brown, Charles H. in the ante-room to Odd-Fellows' Hall.
13 Campbell, Henry A., in the library room of Masonic Hall.
•2 §Clark, Daniel, *Granite Monthly*, Vol. X, July, 1887.
2 Fish, John B., in the library room of Masonic Hall.
2 *Hosley, John, Clarke's History of Manchester, 1875, p. 256.
2 *James, Jacob F., Clarke's History of Manchester, 1875, p. 264.

2 Lane, William B., in the library room of Masonic Hall.
2 Lane, Warren L., Clarke's History of Manchester, 1875, p. 299.
2 Mason, John Edwin, in office of the compiler of this "Collectanea."
2 Mowatt, Henry T., in the Library room of Masonic Hall.
13 Palmer, David S., in the library room of Masonic Hall.
2 §Potter, Chandler E., Clarke's History of Manchester, 1875, p. 352.
2 §Straw, Ezekiel A., Clarke's History of Manchester, 1875, p. 400.

Representatives of Hillsborough Lodge No. 2.

Walter French, Charles Wells,	1844	Henry A. Gage,	1859
		Arther L. Walker,	1860
Isaiah Winch, Isaac C. Flanders, John B. Fish, John S. Kidder,	1845	Christopher C. Colby, Jacob F. James,	1861
		Leonard Colby, John Hosley,	1862
Luther Smith, Walter French, Charles Wells, Daniel J. Hoyt,	1846	Joel Taylor, George S. Holmes,	1863
		Benjamin M. Tillotson, John Hosley,	1864
Jacob G. Cilley, Moses Hill, Luther Smith,	1847	Jacob Morse, Darwin A. Simons,	1865
		William B. Lane,	1866
Henry T. Mowatt, Charles Wells,	1848	Seth J. Sanborn,	1867
		Horace R. Philbrick,	1868
Henry T. Mowatt, Flagg T. Underhill,	1849	John L. Avery,	1869
		Sylvester C. Gould,	1870
Jonathan Horn, Warren L. Lane,	1850	William G. Marden,	1871
		John Shirley,	1872
Sylvanus Bunton, Henry Kimball,	1851	George R. Vance,	1873
		Edward O. Hill,	1874
Justus Fisher,	1852	George A. Bailey,	1875
Joseph Kidder, Luther H. Brown,	1853	Parker W. Hannaford,	1876
		(No representative elected)	1877
Luther H. Brown, Joseph Kidder,	1854	Samuel B. Hope,	1878
		John N. Bruce,	1879
John B. Fish, Nathaniel E. Morrill,	1855	Samuel B. Hope,	1880
		Charles H. Marshall,	1881
Walter Neal, Henry T. Mowatt,	1856	David W. Collins,	1882
		Silas B. Woodbury,	1883
James D. Wells, John Hosley,	1877	William G. Marden,	1884
		William Marshall,	1885
John B. Fish, Joel Taylor,	1858	Edmund Kendall,	1886
		(No representative sent after	1886)

Secretaries of Hillsborough Lodge No. 2.

Jacob G. Cilley, Dec. '43 to June, '44
Chas. H. Chase, July to Sept. 44
John D. Walker, Oct. to Dec. 44
Daniel J. Hoyt, Jan. to Mar. 45
Chas. B. Rollins, Apr. to June, 45
Chand. B. Potter, July to Sept. 45
Paul Cragin, Oct. to Dec. 45
Moses Hill, Jan. to June, 46
Henry T. Mowatt, July to Sept. 46
Sylvanus Bunton, Oct. to Dec. 46
Sylvanus Bunton, 1, 1847 to 2, 1849

Joel Taylor,	1,	50	1,	51
Moses W. Oliver,	1,	51	2,	51
Henry A. Gage,	1,	52		
Willis P. Fogg,	2,	52	1,	53
Jona. Horn,	2,	53	1,	54
Nath'l E. Morrill,			2,	54
Arthur L. Walker,			1,	1855
John Hosley,			2,	55
Nath'l E. Morrill,	1,	56		
Christ. C. Colby,	2,	56	to 1,	57
Joel Taylor,	2,	57	1,	59
James A. Brown,	2,	59	1,	60
Joel Taylor,	1,	60	2,	66
Wm. H. Humphrey,			2,	66
George H. Colby,	1,	67		
And. J. Holmes,			2,	67
S. C. Gould,	1,	68		
John Gillis,	2,	68	2,	69
S. C. Gould,	1,	70	1,	71
James M. Clough,	2,	71	1,	72
Chas. H. Marshall,	1,	72	2,	78
Wm. E. Marden,	1.	78	1,	93
Jas. O. Burbank,			2,	93

Equitable Mutual Relief Association.

	PRESIDENTS.		SECRETARY.	
2	William G. Marden,	1889-1892		
2	David W. Collins,	1892-1894	45 Uriah A. Carswell,	1889-1894

Mutual Life Insurance Company.

	PRESIDENTS.		SECRETARIES,	
13	Seth T. Hill,	1874-1876		
2	Sylvester C. Gould,	1876-1877	13 George W. Weeks,	1874-1875
13	Henry B. Moulton,	1877-1879	2 Charles H. Marshall,	1875-1880
13	James F. Putnam,	1879-1880	45 Daniel R. Prescott,	1880-1882
2	John N. Bruce,	1880-1890	2 William E. Marden,	1882-1890
2	George S. Holmes,	1890	2 Sylvester C. Gould,	1892

The following calendar gives the date of the fiftieth anniversaries of New Hampshire Lodges for 1893 and 1894:

Granite No. 1,	Nashua,	Monday,	Sept. 11, 1893
Hillsborough No. 2,	Manchester,	Thursday,	Dec. 21, 1893
Wecohamet No. 3,	Dover,	Thursday,	Dec. 28, 1893
*Washington No. 4,	Somersworth,	Friday,	Feb. 2, 1894
White Mountain No. 5,	Concord,	Wednesday,	Feb, 7, 1894
Piscataqua No. 6,	Portsmouth,	Thursday,	May 24, 1894
*Winnipiseogee No. 7,	Laconia,	Monday,	Nov. 12, 1894
*Swamscott No. 8,	Newmarket,	Thursday,	Nov. 15, 1894

* Dormant several years.

Memorials, Mount Pleasant Lodge No. 16, Dover.

NAMES.	DIED.	COMMITTEE.
Applebee, Arthur Freely,	April 25, 1893.	Wm. I. Tibbetts.
Boyden George W.,	Oct. 28, 1889.	Orris W. Farrar.
Burwell, Augustus Barclay,	Oct. 14, 1892.	George W. Gray.
Carr, J. Frank,	Jan. 15, 1890.	George E. Horton.
Chesley, John Henry R.	Oct. 7, 1892.	Josiah Bartlett.
Church, Israel Pierce,	Jan. 1, 1892.	Willis W. Hoitt.
Coleman, Charles Cheswell,	Sept. 17, 1891.	Herman F. Decatur.
Fernald, Edwin L.,	May 4, 1890.	John A. Glidden.
Frazier, Alexander,	Aug. 17, 1893.	John A. Glidden.
Goodall, Hiram,	Feb. 4, 1888.	William H. Beede.
Gray, Henry S.,	Aug. 13, 1892.	John A. Glidden.
Ham, John R.,	Oct. 20, 1889.	John D. Babb.
Hayes, Joseph,	Nov. 2, 1892.	Reuben G. Hayes.
Herrick, Frank Leroy,	Jan. 30, 1893,	Wing. B. Bunker.
Lamos, George Delwin,	Jan. 5, 1888.	V. H. McDaniel.
Lord, Moses Chadbourne,	Sept. 9, 1890.	Jona. D. Stratton.
Meader, David Foss,	April 13, 1892.	J. F. Whitehead.
Pike, William Henry,	Nov. 18, 1890.	Ed. L. Currier.
Rand, John E.,	Jan. 22, 1890.	Ed. L. Currier.
Smith, Charles Edwin,	May 23, 1891.	George E. Horton.
Tarr, William H.,	Nov. 27, 1889.	John D. Babb.
Tash, George W.,	Nov. 29, 1886	Henry P. Glidden.
White, Thatcher Taylor,	Dec. 9, 1890.	John D. Babb.
Wingate, George Herbert,	May 21, 1891.	Wm. J. Tibbetts.
Young, Melvin Joseph.	Sept. 14, 1891.	Fr. H. Cummings.

These biographical sketches, and memorials, were prepared by committees as designated, and read in the Lodge, neatly printed and distributed to the members. 8vos. pp. 4 to 6.

Notes.

The largest assembly of Odd-Fellows, families, Rebekahs, and friends, ever gathered at an entertainment in Odd-Fellows Hall, was at the Halloween Festival given by Arbutus Rebekah Lodge No. 51, on Tuesday evening, October 31, 1893.

The largest number of Odd-Fellows and their families that ever sat down to a banquet, in celebrating a local event, was in the Masonic Banquet Hall, recognizing the Two Thousandth weekly meeting of Hillsborough Lodge No. 2, on Monday evening, April 17, 1882.

The largest concourse of people that has attended the obsequies of one of our Odd-Fellows, was that of Past Grand Charles H. Robie, of Hillsborough Lodge No. 2, at the Universalist Church, on Sunday, June 12, 1892.

Books Wanted by S. C. Gould, Manchester, N. H.

The Testament of the XII Patriarchs: An attempt to estimate their Historic and Dogmatic Worth. Cambridge, 1869. Appendix, containing a collation of Roman and Patmos MSS., and bibliographical notes, Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Coreton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

Spicilegium Syriacum, or Remnants of Writers of the Second and Third Centuries prerserved in the Syriac, with an English Translation and Notes. By W. Cureton. London, 1855.

The Targums of Onkalos and Jonathan Ben Uzziel on the Pentateuch, with the Fragments of the Jerusalem Targum, from the Chaldee, by J. W. Ethridge, translator of the New Testament from the Peschito Syriac. Two Vols. London, 1862.

New Materials for the History of Man, derived from a Comparison of the Calendars and Festivals of Nations. By R. G. Haliburton, Halifax, Nova Scotia, 1863 and 1864.

An Inquiry into the Ancient Greek Game supposed to have been invented by Palemedes. Plates. 4to. London, 1801.

Cambridge Key to the Chronology of the Hindoos. Anonymous. London. Before 1832.

Magic Squares. By J. Cram. Dundee, 1885.

The Sublime Porte. By Major Scott Phillips. Before 1880.

Fresh Light from the Ancient Monuments. By Prof. A. H. Sayce

Book of Esdras, translated by Richard Laurence. Oxford or London, 1820.

Book of Job arranged by Richard Laurence. Dublin, 1828.

Dissertation on the Logos of Saint John, by Richard Laurence. Oxford, 1808.

Creed of Athanasius proved by a mathematical parallel, by E. B. Revilo. London, 1859.

The Similies of Homer's Iliad, by W. C. Greene. Longmans and Green. London, 1877.

The Pleiades and the Zodiac, in their Relations to Biblical Symbolism. By Ernest de Bunsen. 1876. (English translation.)

The Symbol of the Cross Among all Nations. By Ernest de Bunsen.

The Hieroglyphical Date of the Exodus. By B. H. Cooper. 1861. (Reprinted from *British Quarterly Review*, for October, 1860.)

On Mediæval Representations of the Months and Seasons. By James Fowler. A tractate from *Archæologia*, Vol. XLIV.

Essay on the Science of the Egyptians and Chaldeans. By Sir William Drummond. Before 1824.

The Prophet Enoch. By Robertson. London, 1869.

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THE FOLK-LORIST, Vol. I, No 4, of 1893, has come to hand. It is like the previous numbers full of interesting articles pertaining to its name. Volume I has 203 pages of traditions, legends, folk-lore stories, all of which should be permanently preserved. This is the journal of the Chicago Folk-Lore Society, edited by an able man, Fletcher S. Bassett of the U. S. Navy, assisted by Helen W. Bassett. The price, 75 cts. a number. Address the Society. The Society's interogatory motto is from Longfellow's "Hiawatha," "Whence these legends and traditions?"

THEOSOPHICAL SIFTINGS. Nos. 1 to 14 of Vol. VI, for 1893, received from the Theosophical Publishing Society, 7 Duke St., Adelphi, London, W. C., Eng. Price, threepence each number. 1. The Bhagavad Gita. 2. Priesthoods. Akasa-Ether. 3. On Gems. 4. Theosophy and Modern Science. 5. Death. 6. Psychic and Noetic Action. 7. Emerson and Theosophy. 8. Egyptian Belief. 9. Occult Physiology; Notes in Hata Yoga; Brahmopanishad. 18. Notes on Nirvana. 11. Evolution. 12. The Legend of the Grail. Karma. 13. The Zodiac. 14. A Word on Man, his Nature and Powers.

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Vol. XII. MARCH, 1894. No. 3.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1894.

Entered as second class matter at the Post-Office, Manchester N. H.

Publishers' Remarks.

We owe our readers an apology for crowding our pages this month with an overplus of society matters. A quite small edition of a pamphlet of "Collectanea" was privately printed for distribution among friends, at the semi-centennial of a local Odd Fellows' Lodge. It has been thought advisable to preserve a portion of the pages in a more permanent form. Our readers will receive the full number of pages of the usual matter during the year that the volume may correspond with previous volumes.

☞ Readers will please paste the slip of errata found in this number to page 2 of January number, 1894.

Miscellaneous Notes and Queries.

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up sets at the following prices:

Vol. I, July, 1882, to February, 1884,	$2.00
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Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	.250
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Books Wanted by S. C. Gould, Manchester, N. H.

"Letters to the Rt. Hon. Sir William Drummond, on the subject of his Œdipus Judaicus." By Daniel D'Oyly. London, 1812 to 1814.

"Additional Letters addressed to Daniel D'Oyly, in answer to his Remarks on William Drummond's Œdipus Judaicus." By Vindex, Bibilicus, and Candidus. London, about 1813.

MISCELLANEOUS

NOTES AND QUERIES,

S. C. GOULD, ... Editor.

" A noble Soul has no other merit than to be a noble Soul." — SCHILLER.

VOL. XII. MARCH, 1894. No. 3.

The Mahayuga.

BY SAMUEL STUART, F. T. S.

The curious results of my examination of the cycle known as the Mahâyuga, or 4,320,000 years, are briefly these : The cycle in question is taken from the *Sûrya Siddhânta*, which was translated into English during the last century, by a missionary, and quoted by Varâtha Mihira in his *Brihat Samhitâ*, for all which particulars, see *The Theosophist*, November, 1888, pp. 98, 100. In Mr. Walter Old's little book, *What is Theosophy?* p. 28, he speaks of the cycle of the Mayâyuga as being the least common multiple of the periods of the planets, Saturn, Jupiter, Mars, Venus, Mercury, and the Moon.

It struck me as being worth while to examine this statement ; and I did so in regard to the planets, but omitted the moon, as she would come in anyhow. At the outset, I recollected that our astronomers, from Ptolemy (*Tetrabiblos* book I, p. 8, of Ashman's translation) and ending with Mr. Richard A. Proctor, were of the opinion that such a cycle as the planets *could not be computed* by any means ; and indeed, with the Indian, Greek, Arabic, and European tables extant up to the middle of the present century, it could not be done ; nor have I anywhere found that it was possible in any case, though LaPlace tried to do it. But with the accurate planetary tables of Leverrier, which were finished in 1877, it is possible to test the truth of this great cycle ; though its true length is not exactly given. (See *Secret Doctrine*, Vol. I, p. 168, regarding all such numbers.) By this I mean, that though

we could not set out to determine in what length of time the planets would *form* such a cycle, yet when its length is approximately given, as in the *Sûra Siddhânta*, we *can* now say whether the planets do come to such a conjunction or not, in the time stated. or somewhere near it. In brief, I found that in 4,319,936.8663 Julian years, the planets and the sun have the following mean *geocentric* motion :

Saturn	= 313.2°	Venus	= 337.4°
Jupiter	= 331.9°	Mercury	= 337.1°
Mars	= 343.7°	Sun	= 339.2°

(We have faithfully "followed copy" in the result of Saturn, but we are tempted to suspect that it should be 331.2°—*Ed.*)

I would, however, point out that the motion of Jupiter and Saturn, according to my own tables, should be a little faster than Leverrier makes them — in which case they will be each in 338th degree ; so that the whole would be comprised in a space of *six and a half degrees* only. By this I mean, that if the planets had been, at any given epoch, found to be all in the vernal equinox in conjunction with the Sun, they would, in 4,319, 936 years and a fraction, be found again in conjunction, but in the sign Pisces. This is quite in accordance with the *Sûrya Siddhânta.*

But now comes in the strangest part of this curious calculation. In *Isis Unveiled,* Madame Blavatsky, maintains that the ancient Rishis knew of the existence of two planets, Uranus and Neptune, both of which were unknown to our Western scientists previous to 1784.

Now, if this were so, it struck me that they ought to be found in the grand conjunction of the Mahâyuga along with the others. So I tried them by Leverrier's elements. Judge of the satisfaction with which I looked upon the whole, when I found their motion also in 4,319,936.8 years was

Uranus	= 339.0°	Neptune	= 342.2°

—that is, they were quite as close to the center of the great conjunction as any of the others.—*Lucifer,* November 15, 1893.

THUNDERING SALMONEUS. Salmoneus, king of Elis, wishing to be thought a god, used to imitate thunder and lightning by driving his chariot over a brazen bridge, and darting out burning torches on every side. He was killed by lightning for his impiety ; so claimed the inhabitants of Elis. Lord Brooke's "Treatise on Monarchies" has the following :

> "*Salmoneus, who while he his carroach drave*
> *Over the brazen bridge of Ellis' stream,*
> *And did with artificial thunder brave*
> *Jove, till he pierced him with a lightning beam.*"

Three and Seven.

SOME OLD FACTS ABOUT THESE TWO NUMERALS.

Jonn W. Kirk, the white-haired veteran, who was with Morse when the first working telegraphic line was stretched, and who stood beside the great inventor when the first message ("What hath God wrought," Numbers XXIII, 23) was transmitted from Annapolis Junction to Washington, has made during his life a great many interesting calculations in numbers. The two most remarkable numbers in the world are said to be 3 and 7.

The numeral 7, says Mr. Kirk, the Arabians got from India, and all nations following have taken it from the Arabians. It is conspicuous in biblical lore, being mentioned over 300 times in the sacred writings, either alone or compounded with other words. It seems a favorite numeral with the divine mind, outside as well as inside of the Bible, as nature demonstrates in many ways, and all the other numerals bow to it. There is also another divine favorite, the number 3, the trinity. This is brought out by a combination of figures that is somewhat remarkable. This combination is the six figures,

142,857.

$$142{,}857 \times 2 = 285{,}714.$$
$$142{,}857 \times 3 = 428{,}571.$$
$$142{,}857 \times 4 = 571{,}428.$$
$$142{,}857 \times 5 = 714{,}285.$$
$$142{,}857 \times 6 = 857{,}142.$$

Each answer contains the same figures as the original six, and no others, and three of the figures of the six remain together in each product, thus showing that figures preserve the trinity; thus 285 appears in the first and second product, 571 in the second and third, 428 in the third and fourth, and 142 in the fourth and fifth.

It is also interesting to note that taking out any two of these three-figured numbers, the group of three common to both, the other three read in the usual order, from left to right, will also be in the same order in both products. Take the first and second products, for example: The group 285 is common to both after taking 285 out of the second product, continue to read the figures and make the first figure of the thousands last; then it will read 214. All the others will read in the same way.

Again, take note that the two groups of three figures in the first product are the same as the two groups of three in the fourth product, but the groups are transposed, and the same thing is true of the sec-

ond and third. The last multiplication has its two groups of threes the same as the original number, only they are transposed also.

Examine these results again and you will see that in these calculations all the numerals have appeared, except the 9. Now multiply the original number by the figure 7, the divine favorite of the Bible and of creation, and behold the answer! The last of the numerals, and that only in groups of three, again the trinity,

$$142{,}857 \times 7 = 999{,}999.$$

No other combination of figures will produce the same results. Does not this show the sovereign multipotent numeral 7 and its divine power in creation?—*Boston Transcript.*

I inclose a curious clipping. Mr. Kirk has not told all the curious things about this number, 142,857. In the first place, taking his own table, inspection reveals the following curious facts :

Each vertical column contains all the figures of the multiplicand, except one. The missing figure in the first column is 1, in the second column 4, in the third column 2, in the fourth column 8, in the fifth column 5, and in the sixth column the mystic 7 ; and these missing figures reproduce the original number, 142857.

Not only are there two groups of three, but each result preserves the original order as far as possible. That is to say, beginning with any figure, the remainder run in order until the figure 7 is reached, when the order continues, 1, 4, 2, etc., precisely as though the figures were written in a circle. But if the table be constructed as follows, some very curious results are developed :

$$142857 \times 1 = 142857.$$
$$142857 \times 2 = 285714.$$
$$142857 \times 3 = 428571.$$
$$142857 \times 6 = 857142.$$
$$142857 \times 4 = 571428.$$
$$142857 \times 5 = 714285.$$

This table is a magic square of figures.

Now multiply 142857 by 8, and the result is 1142856, in which the final 7 has been separated into 1 and 6.

Multiply 142857 by 9, and the result is 1285713, in which the missing digit 4 is, as before in the case of 7, separated into 1 and 3, and placed at the beginning and end.

Add the six results of Mr. Kirk's table, and the sum is 2857140.

Add the results of the latter table, and the sum is 2999997.

Add all the results of the multiplication by the nine digits, and the result is 5142852, in which the 7 is again, as in all of the other combinations, where the number of places in the resultant number is over 6, divided into two numbers, one number at the beginning and the other at the end, once more reminding us of the circular arrangement.

The figure 6 appears only once, and that in the multiplication by 8. This missing digit is only a 9 reversed.

I wish I had time to follow this up. Perhaps some reader of NOTES AND QUERIES will do so and give us the full results of the inquiry.

AYMÉ, Chicago, Ill.

RHYMING WORDS WANTED. A whimsical letter written by W. S. Gilbert notes "a great want" among poets. "I should like to suggest," he says, "that any inventor who is in need of a name for his invention, would confer a boon on the rhymsters, and at the same time insure himself many gratutious advertisements, if he would select a word that rhymes to one of the many words in common use, which have but few rhymes or none at all. A few more words rhyming with 'love' are greatly wanted; 'revenge' and 'avenge' have no rhyming word, except 'Penge' and 'Stonehenge'; 'coif' has no rhyme at all; 'starve' has no rhyme except (oh, irony!) 'carve'; 'scarf' has no rhyme, though I fully expect to be told that 'laugh,' 'calf,' and 'half' are admissible, which they certainly are not."

SOLOMON'S PORCH. What was "Solomon's Porch," in which Jesus walked (John x, 23)? SELWYN.

The several courts of the Temple were elevated above each other, in terrace form, and the Temple itself was placed higher than all. From the outer court into the Chel, or space between the two walls which enclosed the court of the women, there was an elevation of 10½ feet, which was surmounted by 14 steps; from there to the court was a staircase of 5 steps, rising 3¾ feet. The brazen gate was accessible from a semicircular staircase of 15 steps, in altitude 11¼ feet; thus, the temple was elevated above the court of the Gentiles by an ascent of 46 steps, rising in the whole 34½ feet; and the court of the Gentiles was raised above the level of the valley beneath 600 feet. Taking the porch or tower of the Temple at 180 feet, the ascent from the court of the Gentiles at 34 feet, and the terrace 600 feet, it appears that the battlements of the porch were 814 feet above the level ground; and, therefore, the probability is that in a clear day it would be visible from elevated mountains in Palestine.—*Oliver's* "*Landmarks*," Vol. II, p. 182.

Problem and Solution.

PROBLEM.

A mounted courier starts from the rear of an army, 25 miles long, for the head while the army is in motion. Upon reaching the head he turns about and returns to the rear. When he reaches the rear the army has advanced 15 miles. How far did the courier travel ?

AYMÉ, Chicago.

SOLUTION.

Assume a rate for the army of three miles per hour. Let x equal the ratio between the speed of the army and that of the courier. Then $3x$ will equal the courier's speed per hour. At the end of the first hour the courier will gain thr difference between the speeds, or $3x-3$.

$\frac{25}{3x-3}$ = the number of hours necessary to gain the head of the army.

On the return the courier will gain his own spead plus that of the army, or $3x+3$.

$\frac{25}{3x+3}$ = the number of hours to gain the rear of the army.

But the rate of the army having been assumed to be three miles per hour, it follows that five hours must elapse while the courier is performing his double journey.

Therefore, $\frac{25}{3x-3}+\frac{25}{3x+3}=5$. $\frac{75x+75+75x-75}{9x^2-9}=5$.

Or, $\frac{150x}{9x^2-9}=5$. $150x=45x^2-45$. $45x^2-150x=45$. $x-\frac{10x}{3}=1$.

Complete the equation : $x^2-\frac{10}{3}+\frac{25}{9}=1+\frac{25}{9}=\frac{34}{9}$.

Extract the root : $x-\frac{5}{3}=\frac{\sqrt{34}}{3}$. $x-\frac{5}{3}=\pm\frac{5.831}{3}$.

$x=\frac{10.831}{3}$, the plus value. $x=\frac{.831}{3}$, the minus value.

As the army does not travel faster than the courier, disregard the minus value. $x=\frac{10.831}{3}=3.61$. Therefore, the ratio is 3.61.

Substituting the value of x, we find now that $x=3.61$, the ratio. 3 = the speed of the army per hour. 10.831 = the speed of the courier per hour. 5 = the time occupied. 54.15 = the total distance traveled by the courier. *Q. E. D.*

Going into details it will be found that the courier, on the hypothesis of a three-mile rate for the army, travels 34.379 miles in 3.192 hours to reach the head of the army, and 19.572 miles in 1.808 hours to return to the rear. Other rates of speed for the army will vary these factors, but the value of x remains constant, and the solution, 54.151 miles, is also constant. GARTSIDE.

VALLEY OF JEHOSAPHAT. What was the "Valley of Jehosaphat"? and why is it used in connection with Hades? STUDENT.

We do not care to discuss the Jehosaphat-Hades question. Leave it to the Cylcopædias and Encyclopædias, which are quite exhaustive on the subject. One should go to the root of the words when they want the real meaning. The word "valley" is the rendering of the Hebrew word *Amok* ("unfathomable, or to be deep"). The root occurs in Psalm XVI, 5, and Isaiah VII, 11. From this root the Hebrew word *Emek* ("valley") is derived; used, however, not so much in the sense of depression, as of lateral extension; and thus the word is not applied to ravines, but to long broard sweeps, found between parellel ranges of hills. The "Emeks," or special valleys named in the Bible, are 16 in number, and as this Hebrew root is often confounded with another similar root, which ought to be rendered "ravine," it will be of interest to give here the full list:

1. The vale (*Emek*) of Siddim (of the fields). — Genesis XIV, 3, 8.
2. The valley of Shaveh, or the king's dale.—Genesis XIV, 17.
3. The vale of Hebron.—Genesis XXXVII, 14.
4. The valley of Achor (trouble).—Joshua VII, 24-25. Hos. II, 15.
5. The valley of Ajalon.—Joshua X, 12.
6. The valley of Raphaim (giants).—Joshua XV, 8. Is. XVII, 5.
7. The valley of Jezreel.—Joshua XVII, 15. Hos. I, 5.
8. The valley of Keziz.—Joshua XVIII, 21.
9. The valley that lieth by Beth-Rehob.—Judges XVIII, 28.
10. The valley of Elah (of the Terebinth).—I Samuel XVII, 2, 19.
11. The valley of Berachah (of blessing).—II Chronicles XX, 26.
12. The valley of Baca (of weeping).—Psalm LXXXIV, 6.
13. The valley of Succoth (booths).—Psalm LX, 66. CXVIII. 7.
14. The valley of Gibeon.—Isaiah XXVIII, 21.
15. The valley of Jehosaphat.—Joel III, 2, 12.
16. The valley of Charutz ("the decision").—Joel III, 14.

QUESTIONS.

1. What Puritan leader was that who cut out the cross from the English Standard ? JOHN C. RAND, Chicago, Ill.

2. Who was the celebrated dramatist that wrote his early productions in a foreign language, not being conversant with his own ? JOHN C. RAND.

3. What monarch killed his oldest son when he learned he was plotting against him ? JOHN C. RAND.

4. What celebrated author died August 3, 1841 ? JOHN C. RAND.

5. Of what great commander has it been written somewhere: " It were not sooner day but he set up the scarlet coat flying over his tent." Why the " scarlet coat " ? JOHN C. RAND.

6. What noted person received the name of *Longimanus* (long-handed), because one hand was several inches longer than the other? ANDREW.

7. What was the trade prepared between Mr. Gustavus and John Anderson ? A. A. IRVINE, New York City.

8. What sad and what merry soul was born in 1809 ? IRVINE.

9. The little village of Mystic, Connecticut, claims to have five " rocking stones " within its borders. What other towns in the United States have these rocking boulders ? A.

10. What is real derivation of the word *hermenutics*, and who first used it in the modern theological sense ? LOGOS.

11. Who first published a *Novum Organum ?* A. M.

12. Give definitions of a *sciolist* and a *scholiast*, and illustrations of their works. A. M.

13. Explain the text " conscience *seared with a hot iron* " (I Timothy IV, 2). The Greek is *kauteeaiazomai.* What figure of speech is it ? SABBATH SCHOLAR.

14. Who does Milton make the Creator address in the following line of *Paradise Lost*, Book V, lines 601 and 772 : T.

" *Thrones, dominations, princedoms, virtues, powers.*"

15. Who is the person that utters the following line in the *Odyssey* (b, XXII, l. 412) :

" *It is an impious thing over men that are slain to utter the vaunt of Pride.*"

OLDEST TOMBSTONE IN THE UNITED STATES. Jamestown, Virginia, on a peninsula—an island at high tide in the James river—was settled in 1607. According to Capt. Smith, a fire consumed a large part of the town, and the palisades, about the close of 1607. Capt. Smith and Mr. Scrivener were appointed commissioners to superintend the rebuilding of the town and *church*. Afterward, in speaking of the arrival of Governor Argall, in 1617, he says: "In James towne he found but five or six houses, the *church downe*, the pallisades broken, the bridge in pieces, the well of fresh water spoiled, the store-house used for the *church*," etc. The tower (in ruins) was doubtless that of the *third* church built, and is now (1893) about 275 years old. In 1852, the tower was about 30 feet high; the walls 3 feet thick; all imported brick. The old church tower stands like a sentinel watching the "city of the dead" at its feet. The few broken monuments are half buried in earth or covered with a pall of ivy and long grass. Among them is a half-reclining and decayed old sycamore. Entwined by its roots was a blue stone slad abont 4 inches thick. The date was 1808. The remainder of the inscription is illegible. This is probably the oldest gravestone in the United states.

"*What solemn recollections though, what touching visions rise,*
As wandering, these old stones among, I backward turn my eyes,
And see the shadows of the dead flit round,
Like spirits when the last dread trump shall sound.

"*The wonders of an age combined, in one short moment memory supplies;*
They throng upon my wakened mind, as Time's dark curtains rise;
The volume of two hundred buried years
Condensed in one bright sheet appears."

—JAMES KIRK PAULDING.

The river is here three miles wide. The destructive flood is gradually approaching the old church tower. Some remains of the old fort may be seen at low water, several yards from the shore.

Virginians, look to it, and let a wall of masonry be built along the river margin to attest your reverence for this historical relic.

N. D. A.

QUESTION. A thought has occurred to me whether the following words naming the grand divisions of the globe begin with A by chance: Asia, Africa, Atlantis, America, Australia, (Australasia), Artica, Antartica? ANGELINA.

AZOTH. What is the meaning of *Azoth?* ALEXANDER.

Azoth is a word used in the school of alchemy for the creative principle in Nature, the grosser portion of which is stored in the Astral Light. It is symbolized by a figure, which is a cross, the four limbs of which bear each one letter of the word *Taro*, which can be transposed and read several ways, thus: *Taro*, Egyptian for "royal"; *Tora*, Hebrew for "law"; *Troa*, Hebrew for "gate"; *Rota*, Latin for "wheel"; *Orat*, Latin "to speak"; *Taor*, Egyptian for the goddess of darkness (Täur); *Ator*, Egyptian for goddess Venus (Athor). These words each have an occult meaning as placed in the figure.

Azoth, or *Azot* has it may be written, as another peculiar combination in its make up. The *Az* is the first and last letters of the Latin alphabct; *Azo* contains the Alpha and Omega, "I am Alpha and Omega, the first and the last" (Rev. I, 11) letters of the Greek alphabet; *Azot* contains the Aleph and Tau, the beginning and the ending of the Hebrew alphabet. The word "Azoth" is no doubt a mediæval glyph of this idea. It may be but another form of the word *Azotus*, found in Acts VIII, 40, where Philip was found when the Spirit caught him away. Luke, the author of the *Acts* of the Apostles and Deacons, says "the Spirit caught away Philip"; John, the accredited author of the book of *Revelation* says he "was in the Spirit," and heard the words "I am the AO."

"THE STAR OF CHINA'S FORTUNE." The following historical note relative to the name of the planetoid Juewa (No. 139), appeared in the *The Sidereal Messenger*, May, 1888:

This planet was discovered October 10, 1874, at Peking, China, by Prof. J. C. Watson, while in charge of the American Transit-of-Venus party at that station. At Watson's request the Chinese officials. with whom he was in friendly relations, selected a name for the planet from which the present Juewa has been corrupted. There has recently come into my possession an envelope bearing the inscription, in Watson's handwriting, "Card received from Prince Kung, Nov. 26, 1874, giving name to new planet discovered Oct. 10, 1874, at Peking. The name reads *Jue wha sing* or *Juewasing*, 'The star of China's Fortune.' Literally, Jue, felicity or fortune, Wha, flowery or China, Sing, star." The envelope contains a strip of crimson paper with three Chinese characters written upon it which probably represent the name originally given to the planet. GEORGE C. COMSTOCK.

Washburn Observatory,, April 14, 1888.

THE PANTACLE. What is the Pantacle which word is quite often used in masonic and other mystic literature? URAL.

The Pantacle is the same as *Pentalpha;* the triple triangle of Pythagoras, or the five-pointed star. It received the name *pentalpha* because it reproduced the letter A (Alpha) on the five sides of it, or in five different positions; that number, also, being composed of the first odd (3) and the first even (2) numbers. Therefore, it is considered occult. In occultism and the Kabbala it stands fer *man*, or the Microcosm, the "Heavenly Man," and as such it was a pcwerful talisman for the supposed keeping at bay evil spirits, or the elementals.

In Christian theology it refers to the five wounds of Christ; the interpreters of the gospel-evangels, however, fail to mention that these "five wounds" of Christ were symbolical of the Microcosm, or the "Little Universe," or again, Humanity, this symbol pointing out the fall of pure Spirit (Christos) into matter (*Iasous*, "life" or man).

In esoteric philosophy the Pentalpha, or five-pointed star, is a symbol of the Ego, or the Higher Manas. Masons use it and make their own interpretations of it.

The *Pentacle* is a geometrical figure known as the double equilateral triangle, the six pointed star, like the theosophical pentacle. It is also called "Solomon's Seal," and still earlier "the sign of Vishnu."

BIRTH OF THOMAS WILDEY. There are three years given for the birth of "Father" Wildey and each year stated by shining lights of the Odd-Follews, the authorities being Lamberton, Ridgely, and Ross.

Past Grand Master Robert A. Lamberton, of Pennsylvania, in his "Eulogy on the Life, Character, and Services of Past Grand Sire Thomas Wildey," delivered in Philadelphia, May 21, 1862, under the auspices of the Grand Lodge of Pennsylvania, and published by its authority, page 4, says that Wildey was born January 15, 1781.

Theodore A. Ross, present Grand Secretary of the Sovereign Grand Lodge, in his "History of American Odd-Fellowship; and Manual," published by M. W. Hazen Co., New York, 1888, page 12, says that Wildey was born January 15, 1782.

James L. Ridgely, Grand Recording and Corresponding Secretary of Grand Lodge of the United States, for over forty-one years. in his "Eulogy on the Life and Character of Thomas Wildey, Past Grand Sire," pronounced in Baltimore, Sept. 16, 1862, under the auspices of the Grand Lodge of Maryland, and published by P. G. James Young, Baltimore, 1862, page 12, says that Wildey was born January 15, 1783.

TRUTH. "Truth," says Milton, "once came into the world, with her divine Master, and was a perfect shape, most glorious to look upon; but when He ascended, and his apostles after Him were laid asleep, there straitly arose a wicked race of deceivers, who (as the story goes of the Egyptian Typhon, with his companions, how they dealt with the god Osiris), took the Virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time to the present, the sad Friends of Truth, such as who durst appear, imitating the careful search that Isis made, for the mangled body of Osiris, went up and down, gathering them up limb by limb, still, as they could find them."

THE ROOT OF ACONITE. In order to make a medical experiment on poisonous plants, Von Helmont prepared the root of *aconite*, and tasted it with the point of the tongue, without swallowing any of it, and here is his account of his experience:

"Immediately my head seemed tied tightly with a string, and soon after there happened to me a singular circumstance, such as I had never before experienced. I observed with astonishment, that I no longer felt and thought with the head, but with the region of the stomach. Terrified by this unusual phenomenon, I asked myself and inquired into myself carefully; but I only became the more convinced that my power of perception had become greater and more comprehensive. This intellectual clearness was associated with great pleasure. I did not sleep, nor did I dream; I was perfectly sober, and my health was perfect. I had occasionally had ecstasies, but these had nothing in common with this condition of the stomach, in which it thought and felt, and almost excluded coöperation with the head. In the meantime my friends were troubled with the fear that I might go mad. But my faith in God, and my submission to His will, soon dissipated this fear. This state continued for two hours, after which I had some dizziness. I afterward frequently tasted of the aconite, but I never again could reproduce these sensations."

WILLIAM PENN'S WILL. Frank T. Sabin, of Philadelphia, is the fortunate owner of a relic which "the ransom of a prince would not buy," it being the last will and testament of the founder of Pennsylvania. The document is in an excellent state of preservation, being on sheets neatly stitched together with silk thread and sealed with wax bearing the arms of the famous Penn. It is attested by Thomas Lloyd, Thomas Holmes, James Harrison, and William Clarke. It was executed and drawn at Philadelphia on June 6, 1784, and after a lapse of 209 years is in a perfect condition with the exception of a slight mutilation on one of the margins.

THE BUNDLE OF STICKS. What is the origin of the "Bundle of Sticks," as exemplied in the Degree of Friendship of the Odd-Fellows, and how many sticks should there be? O. F.

This is a proper question to ask, and are we glad that some of the novitiates are inquiring into the origin and genius of the symbols and mementos of the Order.

First, we will give an extract from an ancient work entitled *Siphri*, as preserved in the Talmudic writings, on which the memento of this degree was undoubtedly founded:

"Jacob had twelve sons, and when he saw strife and dissatisfaction among them, he went and got him twelve sticks, and when he had bound them together with strong bands, he gave them to his oldest son, and asked him to break them. He tried, and could not. Then he gave them to the next, and so on, until each one down to the youngest had tried to break them. And when they had all failed, the father took the bundle of sticks and untied them. He gave one to the oldest, and told him to break it. He did so. And then he gave one to the next, and so on, till all the sticks were broken, and each one had done his part. Then Jacob said: Now, my sons, you must learn two lessons from this; the first lesson is, that what neither one of you could do, you all combined can do; and the second lesson is, when you are all bound together, you cannot be broken."— *Siphri.*

Without doubt the builders of the original first degree exemplified twelve sticks in the bundle, and in all probability gave the origin and explanation of the memento to the initiate; but, we think, much of the historical make-up of the degrees has been lopped off or neglected in these latter days.

ROME'S MYSTERIOUS NAME. Not a few old writers on historical and geographical oddities refer to Rome as the "Nameless City," and mention the curious fact that at one time, it was inviting the death penalty to pronounce its "ancient and mysterious name." The Greek form of that ancient name is "Rome," just as we pronounce it today, which name is said to have been first used used by Aristotle or Theophrastus, the various authorities differing somewhat on that point. The mysterious name as it would be pronounced in English is said to be *Valentia.—Exchange.*

Two articles have appeared in this magazine (Vols. II, p. 645; III, p. 48) on this name, and we shall be glad to publish any new light on the subject. The name is alluded to in Webster's "International Dictionary," p. 1704. Also, Rev. Algernon Herbert, in his four volumed work entitled "Nimrod," refers to the name frequently.

ANCIENT STONE WALL AT SALISBURY, N. C. Salisbury is situated a few miles from the Yadkin River. It is the shire town of Rowan County, a portion of the "Hornet's Nest" of the Revolution. General Waddall, for a few days, had his headquarters here, during the "Regulator War."

An ancient stone wall exists at Salisbury, but tradition has no knowledge of its origin. It is laid in cement, and plastered on both sides. It is from 12 to 14 feet high, and 22 inches thick. The top of the wall is, at present, a foot below the surface of the earth. It has been traced 300 feet. Six miles from Salisbury there is a similar wall. Possibly the two may connect. Its history is conjecture alone.

May it not be a part of the circumvallation of a city of the mound builders? EMMA E. VANCE.

INSCRIPTION ON TOMBSTONE, MALDEN, MASS. The following is on a tombstone, at Malden, Mass.:

ALICEBRACKENBVRYWIFE OF WILLIAMBRACKENBVRY
AGED·70 YEARS·DIED DECEM·28·1670·

Mrs. Brackenbury was contemporary with Miles Standish, and was twenty years old when the Pilgrims landed at Plymouth.

BRAHMAGUPTA'S PROBLEM. (Vol. XII, p. 13.) The distance the second flew after he got his height was evidently $\sqrt{(x+h)^2+m^2h^2}$.

So we have $\sqrt{(x+h)^2+m^2h^2}+x=h+mh$.

Transposing, squaring, and reducing, we have $4hx+2mhx=2mh^2$; and $x=\frac{mh}{m+2}$. J. H. D.

SOLUTION OF ÆNIGMA DE NOMINE VIRGINIS. (Vol. XI, p. 253.) (Vol. XII, p. 2.) Errata. We regret to say that three errors occured in the equations in the solution of the Ænigma de Nomine Virginis. B. A. Mitchell, Jr.'s copy was correct, and the errors were made here, the copy being held by a new "holder." The equations should be:

$$13x+8+2\sqrt{4x+4}=55.$$

$2\sqrt{4x+4}=47-13x$; from whence we find $x=3$, and $y=1$.

$$13x+8+2\sqrt{4x}+4 \quad 55.$$

$2\sqrt{4x+4}=47-13x$: from whence we find $x=3$, and $y=1$.

Fiftieth Anniversary of Granite Lodge No. 1,

I. O. O. F. NASHUA, N. H. SEPTEMBER 11, 1893.

POEM BY J. M. FLETCHER.

When, young and hopeful, though belied,
Condemned and almost crucified,
Odd-Fellowship in days of yore
Her banner raised in Baltiomre;
Few ever dreamed or dared to hope
Its mission had so wide a scope,
As if by inspiration planned
To overspread and bless the land.

Unthinking bigots stood around
Disputing every inch of ground,
But opposition failed to chill
The ardor of its conquering will;
And criticism ceased to see
In its benignant ministry;
At length a longer cause for fear,
And so withheld its scoff and sneer.

Hope-crowned today the order stands,
Honored in this and other lands;
Go, test it by the fruit it bears,
And test it by the thankful prayers
Of widowhood and orphanage,
Whose grief it hastens to assuage,
And it will still the slanderous tongue,
While psans in its praise are sung.

Unwise would be the man who cast
No backward glance upon the past,
Nor dwelt at times with reverent gaze
Upon the deeds of early days;
And holding not his youth in view
No wisdom from the lesson drew,
Nor let at times some memories rise
As something that his soul might prize.

And still less worthy should we be,
Who have so fair a history,
If never upon struggles past
A retrospective glance was cast,
And never kindly echoes came
To stir us to like deeds of fame;
The seed was sown in furrows deep,
And we the golden harvest reap.

And seems there not a flood of light
Still streaming from those altars bright,
Where, in their new relation, stood
A self-cemented brotherhood;
A noble band of equals still
Whatever station they might fill,
Pledged evermore, whate'er befell,
In Friendship, Love, and Truth do dwell.

What more can waken pure desire
What more invoke the sacred fire
Of love, than when, with solemn rite,
Around our altars all unite?
What more can rouse the inward claims
Of friendship's high and holy aims
Than giving heed to every clause
Of our established rights and laws?

Our charities are self imposed,
The open hand is never closed
To suffering need; each brother must
Be honest or betray his trust.
A guarantee of food and rest,
Of sympathetic interest,
And watchful tenderness is shed
O'er every sick Odd-Fellow's bed.

Upheld as if by destiny
Odd-Fellowship is found to be
A pulsing of religious thought.
Into a form of beauty wrought.
A fluttering of the soul to gain
A foothold on a higher plane,
A seeking in the light of love
To do the will of heaven above.

And thou, old Granite Lodge, renown
Brings thee today a jewelled crown
To place upon thine honored head
In memory of the seasons fled.
On this, thy fiftieth birthday,
Thy sons forget all else, to pay
Their willing homage at thy shrine,
And hold in memory "auld lang syne."

Long live the influence of thy fame!
Long live the glory of thy name!
Still burn, oh mysteries of the past,
And forward still thy glory cast!
Blest be the day that gave thee birth!
If angles watched the scenes of earth,
Their benedictions must have shed
A halo on thy infant head.

And ye, dear brothers, upon whom
Has fallen the shadow of the tomb,
Ye cannot speak except as we
Your voices hear in memory:
But may we not in reverence hold
That still ye love the scenes of old,
And with a breath like that of flowers
Blend sometimes still your hopes and ours

It is no idle form that throws
An emerald offering at the close
Of mortal life upon the bier
Of him who has been faithful here;
It is to keep his memory green
That thus we mark the closing scene
Of each departing brother's life,
The ending of its cares and strife.

And so, dear comrades of the past
Anew a sprig of green we cast
In spirit on each brother's bier,
In memory of your labors here.
And may still faithful hearts possess
The field, and in all righteousness
Pursue the work by you begun,
That ye may say in heaven, "well done."

VERITAS.

This original poem, by P. G. Rep. S. C. GOULD, was read at the Thirty-Ninth Anniversary of Hillsborough Lodge No. 2, Thursday evening, December 21, 1882, in response to the sentiment—

"*What is Truth?*"

"Truth crushed to earth shall rise again,
The eternal years of God are hers,"
Says one; let us re-echo now the strain,
And live her devoted worshipers.

Perhaps that others have been inspired,
To worship at her holy shrine;
Great-hearted souls that Truth has fired,
And breath her name in a living line.

We'll gather these "pearls at random strung,"
Gems from the heart of Truth's worshipers;
Words inspired, that poets have sung,
By "divinity that within them stirs."

"Truth takes the stamp of the soul it enters,"
"The greatest friend of Truth is Time";
"Truth lies open to all," what potent Mentors,
"Marvellous or moral, Truth is divine."

"Manifest is Truth when it shines," 'tis said,
"Hist'ry has its Truth, and legend has hers."
"The bright visage of Truth," in Miton is read,
"But error dies among his worshipers."

In the crowning *work* of the Lodge we view it,
"There is much of her left for us to find out,"
May "the Spirit of Truth guide us" all to it,
For "Truth is eternal," without any doubt.

"The germ of all Truth lies in the soul,"
"It neither speaks nor hides, but *signifies*."
"The search after Truth is pleasure four-fold,"
"The real essence of Truth never dies,"

"For who knows not that Truth is strong?"
Solomon made it one pillar of seven;
(In Proverbs IX, 1, some call this a song,)
The *Book of God* says 'tis the music of Heaven.

"Truth is God's body, and Light is its shadow,"
Knowledge, divine, inspired, forsooth,
Like three other virtues, the three-step ladder,
The Urim and Thummim-or "Light and Truth."

"Truth for authority," like Watts's pearls,
Let them be gathered, wherever found,
They are pearls here, or in future worlds,
"On Christian or on heathen ground."

Ah! "Truth lies at the bottom of the well,"
Emblem of Purity, untarnished, forsooth;
Another great heart with grandeur doth swell,
Cries out, Grand Symbol, Great Ocean of Truth.

"Stranger than fiction," yea, Truth is strange,
The eternal verities surprise us more
With their realities, than all the range
Of theories and speculative lore.

Yea, "What is Truth?" asked Pilate long ago
Of him, who was forsaken by the Eleven;
What answer gave he? Eyes uplifted, slow,
Divinely said, "Truth is from Heaven."

"I am the Way, the Truth, and the Life,
Are triple words, suggesting other *Three*,
Friends lead the way, Love kills all strife,
"And the Truth shall make all free."

"O, holy and eternal Truth, wrote he,
Who saw in the word a holy shrine,
From his "Old Arm Chair"—a verity—
A heartfelt inspired *evangel line*.

"O, Sacred Truth! thy triumph ceased
Awhile," wrote he, "when Koeciusko fell":
Yet, Truth shone like the sun from the East,
Bright and glorious in "the patriot Tell."

The knightly patrons of Almoner John,
With valiant might, like Leonidas,
Defend the Truth, with words inscribed upon
Their banner, "*Magna est Veritas*."

In words of eloquence and praise,
Are power, and wealth, and wine—all fail
In presence of that knightly phrase,
The "Truth is Mighty and will Prevail."

"The Might with the Right, the Truth shall be,"
How the theme expands, and the lines persue,
"Truth ever bears away the victory,"
Familiar words to every Frater true.

One says, "Truth ever has the vantage ground,"
"A feast of reason and a flow of soul";
All true, while Addison's desire is found
To "spreads the Truth from pole to pole."

"Truth's like a torch, more it's shook it shines,"
Quotes Hamilton, inscribed for all;
Like Plato's "Let no one enter here,"—lines
Hung like "a banner, on the outer wall."

Such living lines, such words born from abov
Would fill a volume, were they culled at length;
And so of Friendship, and the same of Love—
The Triple Links-three words of equal strength.

"One Truth is clear, *whatever is, is right*,"
Claims Pope; so we have gleaned, like Ruth,
And ever may our prayer be, further *Light*,
"There is no religion higher than Truth."

Then hear the formula, Brothers, hale and true,
Let Friendship bind us through life, forsooth,
Love prompt our actions, ever keep in view,
The triple words of Friendship, Love and Truth.

FIFTIETH ANNIVERSARY.

(DECEMBER 21.)

HILLSBOROUGH LODGE NO, 2, I O. O. F.

POEM BY MRS. CLARA B. HEATH.

(This poem was written expressly for the Fiftieth Anniversary of Hillsborough Lodge No. 2, December 21, 1893. It was recited by Miss Edith R. Mears, daughter of Past Grand John W. Mears, of Hillsborough Lodge No. 2. The author Mrs. Clara B. Heath. is the wife of Brother Robert Heath, of Mechanics Lodge No. 13.)

'Twas on a cold December night,
Just half a century ago ;—
Perhaps the moon shone clear and bright,
Perhaps the snow fell thick and white,—
The scanty records fail to show.

This much we find: a little band
Of brothers on that night did meet ;
And hand was closely clasped in hand,
While many a noble deed was planned
The secret circle to complete.

It grew in strength as days went by,
It widened slowly, year by year ;
Steadfast in heart, in purpose high,
Those brothers labored silently,
And made a record fair and clear.

At first, for confidence grows slow,
They traveled o'er a thorny road ;
The target, they, of many a foe,
For Superstition bent her bow,
And Ignorance scorned a secret code.

"Men do not gather grapes of thorns,"
'Tis said upon the sacred page ;
So when the tree good fruit had shown,
They wisely left the flowers alone ;
We crown success in every age.

One of that band of pioneers
Is here this festive scene to grace ;
He stands once more among his peers,
He greets you all with words of cheer,
And fills, as then, an honored place.

The rest, beyond the shafts that wound,
Beyond the cares that us enthrall,
A better Lodge we trust have found,
One built on higher, holier ground,
Above the tides that rise and fall.

Noble and *grand* were those who came
To fill the "Chair," as years went on ;
Among them many a noted name,
Well known at least to local fame,
And crowned with honors fairly won.

'Twas said of one in olden time,
"*He knew not Joseph*," but we know,—
Forgive the lightness of the rhyme,
It cannot always be sublime,—
Such ignorance none here would show.

For two score years this brother stood,
As one within an open door,
To welcome all the wise and good
That joined the mystic brotherhood,
Whose banner he so proudly bore.

He labors still, now here, now there,
Where'er the voice of duty calls ;
Willing to be, or do, or bear ;
Content in all your joys to share,
So light life's burden on him falls.

Another Brother holds the key
To all your mystic words and signs,
In ancient lore, well versed, is he,
He celebrates your Jubilee
To-night with many a living line.

The ways of Providence we know,
Are not like ours ; we stand so mute,—
While rills to rivers onward go,
The fountains hid from whence they flow,
While half their worth we ne'er compute.

No trumpet sounds, but willing feet
Come through the porch at even tide ;
The Brothers will each other greet,
As round the couch of pain they meet,
And share the vigil, side by side.

Mysterious forces fill the air,
They make no stir, we hear no sound,
But homes for friendless ones grow fair,
The orphans have both love and care,
Good-fellowship and Truth abound.

What have you wrought? Not mine the pen
To chronicle your deeds of love ;
They're wri ten on the hearts of men,
In words that glow ; and yet again,
They're written in the Book above.

Golden Celestial Secrets.

BY S. C. GOULD, P. G. R.

A mystic poem read by the author as an after-piece to the anniversary poem by Mrs. Clara B. Heath, at the Semi-centennial Celebration of Hillsborough Lodge No. 2, December 21, 1893, in Odd-Fellows' Hall, Manchester, N. H.

Now we read in ancient story,
In the year of the world A. M.,
When our race was pure, and glory
Was symboled in many a gem;
The onyx-stone and the bdellium
Were good and plenty, in that land;
There was *Aureum Metallium*,
Yea, a real magic Golden Wand.

That age was known as the Golden,
Through all mystic and classic lore,
For the ancient word for *olden*
Was unknown in those days of yore;
For at thirty, married Adam,
And at eighty now you will see,
How he and Eve, his madam,
Held their first Golden Jubilee!

Then, if they were not sundered,
They had Jubilees *forty-five*,
Married life was then *nine hundred*
Years, says the Book, he did survive.
But we, in this age of Iron,
Are confined to one Jubilee,
Called Golden; yet if we hope in Zion
There 'll be more—the eternal *To Be*.

We read how the Angel Metatron
Was re-born in Enoch, the sage,
And of *secrets* he was the patron,
In that antediluvian age;
His name means "*the Initiated*,"
His secrets in gold he engraved,
And after he was translated,
They from fire and water were saved.

"Moses was skilled in all wisdom,
Was mighty in *words* and in deeds,"
The sky on Sinai was his dome,
The *secrets* of Heaven he reads.
Then, earth was much nearer Heaven
Than now, for "Moses talked with God,"
By Him the commands were engraven,
E'en Enoch, 'tis said, "walked with God."

Both Moses, and Enoch the Evangel,
Were like Esaias, and very bold.
Like Abou Ben Adhem's Angel,
Wrote their secrets in letters of gold,
The first had the plates of the second,
He read there the name of his God;
He knew the *sign*, and the beckon,
There's a *secret* in Moses' Rod.

The trump was blown by divine order,
The year had come for Jubilee;
They gathered from center and border,
Enjoyed a full year with—let us see:
Corn, wine, and oil, without measure,
Seemed to give to life a new lease;
Celebration there was a pleasure,
Emblems of Plenty, Health, and Peace.

Elijah was the next to enlighten
And explain those secrets in gold;
Under him those treasures did brighten.
He did many a precept unfold.
His name means *Lord-God*—an axiom,
In the East he was called *Lao-Tseu*,
His *mantle* was many a maxim:—
Of Charity, it is known unto you.

"Know Thyself" descended from Heaven,
Says one who lived the same time,
As He who to us has given,
The Golden Rule, in words so sublime.
Lao-Tseu was asked the question,
If in a *word* the Rule had occurred?
Replied smiling, with the suggestion,
That "Reciprocity might be the word;"

Apples of gold in silver pictures,
Are precepts compared well with gold;
Metaphors allowed without strictures,
On The Golden Mean let us lay hold.
Jesus quotes from some other Master,
He possessed too the Golden Rod,
He had read the book of Zoroaster,
And there read the *name* of his God.

Once more, the secrets descended,
And probably were known to Ahmed,
And by him the *words* were defended,
Even today some in *cipher* are read.
Some with the Suffis, some with mystics,
Light will come to him who delves;
Some come in Masonic linguistics,
And some are found here with ourselves.

Pardon me right here for digression,
"We trust in God," on our coin,
Would to God it was a *golden* expression,
And all could those words enjoin.
The "proud bird of Jove," the Eagle,
That heaven-born emblem's a power,
Then for the *Golden-Rod*, speed all
To make that our National Flower.

Whether a rod, a wand, or a baton,
It's a symbol of secrets untold;
The Cycle discovered by Meton
Is a number of value like gold.
The number began with this Order,
In the year Eighteen Forty-Three,
When it came within our own border,—
The thirteenth of this Grand Jubilee.

There are secrets in gold without number,
From further search now we refrain,
Time will fail to wake them from slumber
The many arcane things that remain.
There is mystery in a celebration,
When we are by *Golden Ruled*,
Hence we pray for the transmutation,
That will soon bring gold to—*Gould*.

Thomas Wildey in Verse.

This preface and poem was recited by Miss Mertie Alice Emerson at the Fiftieth Anniversary of Hillsborough Lodge No. 2, December 21, 1893, Manchester, N. H.

" The name of Washington will never pall upon the ear of any true American citizen; neither will American Odd-Fellows ever become tired of the great and good Thomas Wildey, the father of our order. Thomas Wildey is the synonym of American Odd-Fellowship, and to those of us who knew him personally, he was the very embodiment of Friendship, Love, and Truth. His was a noble soul, and individuals and nations yet unborn shall come forth to bless his name as a public benefactor and the founder of a fraternity inferior to no other human organization for social, fraternal and benevolent work. In the literature of our order he stands as the chief conner-stone, and from the goodness ot his heart and the wisdom of his head, has grown the great social edifice that now shelters from the pitiless storms so many of our brethren and their families. God bless the name of Thomas Wildey. A recent poet thus describes him " :

There came a man with brawny arms from England's island shore,
Who had been used to swing the sledge and hear the bellows roar;
Like Agamemnon, king of men, this man appeared to me,
A Hercules he was in strength, a man of destiny.

Not as the steel-mailed warrior comes, came he from London far;
His mission was not war and strife, nor yet the spoils of war;
Humanity was all his wish, for this the blacksmith came,
That Odd-Fellows might have a home, Odd-Fellowship a name.

Old Thomas Wildey walked abroad and viewed the city o'er,
He sought the hovels of the poor in southern Baltimore;
He listened to the widow's moan, he heard the orphan's cry,
He saw distress without a friend, he saw the helpless die.

The old man wept, then cried aloud, O, God of life and youth!
Help me to bind my fellowmen, in Friendship, Love, and Truth.
Help me to teach the true belief in brotherhood below,
That men may know each other's grief and feel each other's woe.

Since death is man's unhappy lot, let love his life perfume,
And smiles of friendship, light, the path that leads him to the tomb;
Help me to lay the triple links from east to Western shore,
Till human poverty shall cease, and want be felt no more.

Let priests and preachers harp on creeds, and politicians brawl,
We own no creed nor politics, but God the Lord of all.
We seek to elevate the race, we've found a better plan!
We teach the fatherhood of God, the brotherhood of man.

BRIGHT MASONS. Edward Vaughan Kenealy, in his " Book of Enoch," Vol. II, p. 24, says : " The learned author of " Anacalypsis " [Godfrey Higgins] used to say that the Duke of Sussex and himself were the only persons in England who knew the secrets of Mazonry; he might have added a third, who, nevertheless is no member of the Order." We suppose Mr. Kenealy meant himself by the third one. Who was the Duke of Sussex referred to ? A. O.

Where We Find Them.

The following poem was written Mrs. Clara B. Heath and published in the Manchester *Daily Mirror*, May 11, 1893. It was recited by Miss Edith R. Mears, at the instituting of Arbutus Rebekah Lodge No. 51, on Wednesday evening, May 17, 1893, in Odd-Fellows' Hall.

Not within the garden borders,
Where the hyacinths are tall,
And the snow-drops, and the crocus,
Nestle by the sunny wall ;
Not upon the breezy upland,
Where the daisy will be found,
Not within the level meadows,
Where the bracken did abound,

But along the woodland edges,
Where the sun lay warm and bright,—
Thick the leaves, and soft the mosses,
Round these buds so thick and white.

There they lay, so fair and fragrant,
Never gems with beds so fine ;
Mother Nature gave them shelter,
Now these treasures all are mine.

Pansies deck the city garden,
Violets bud beside the brook,
But we tread the sunny pastures,
And beneath the leaves we look ;
Hiding in the desert places,
Seeming desolate and bare,
That is where we found Arbutus—
All these buds so sweet and fair.

Arbutus Rebekah Lodge No. 51.

The following original poem was written by Mrs. Clara B. Heath for Arbutus Rebekah Lodge No. 51, which was instituted May 17, 1893. The poem was recited at an entertainment of the Lodge, by Miss Edith R. Mears, June 15, 1893.

Arbutus Lodge ! The name you bear
Is full of magic sweetness ;
Suggesting odors on the air,
The March wind's stormy fleetness ;
The sunny slope, the last year's grass,
The sudden April shower—
The shine and shadows as they pass,
And then the sweet Mayflower.

Year after year it is the same,
As when the Pilgrims found it,
And gave it welcome, and a name
The salt sea breezes round it.
Their faces wore a softer shade,
When first they looked upon it :—
So shy and sweet, a Quaker maid
Might wear it on her bonnet.

Rebekahs ! Shall it be a type
Of this fair Lodge uprising ?
When time and circumstance are ripe,
Shall we do deeds surprising ?
Shall flowers of Charity and Peace
Be found in desert places ?
Shall we bring hours of rest and ease,
And smiles to saddened faces ?

Arbutus Lodge ! Thy chosen name
Is full of strength and sweetness.
May future years add honor, fame,
And Love's divine completeness.
The three-fold chord that binds you here,
O may it ne'er be broken,
While Friendship lasts, while Truth is dear,
Or words of Love are spoken.

Intimations of Immortality.

This poem was written by William Wordsworth. It was read by Miss Gertrude M. Webster, at the organization of the *Arguna Society*, January 1, 1893, in Manchester. The Society is composed entirely of Odd-Fellows and ladies, for soul-culture, and inquiry for the Higher Life.

Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.
Heaven lies about us in our infancy;
Shades of the prison house begin to close
Upon the growing boy ;
But he beholds the light and whence it flows,
He sees it in his joy.
The youth, who daily from the East
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day.

Mistletoe Rebekah Lodge No. 57.

This poem was written and read by Past Grand Frank L. Way, at the institution of Mistletoe Rebekah Lodge No. 57, on the evening of January 11, 1894, at West Manchester, N. H.

MISTLETOE. "I surmount difficulties." The mistletoe is a native of Europe and England, an evergreen bush about four feet in length, a parisitic plant depending upon some sturdy tree for its support and growth. The fruit of the plant is eaten by the mistlethrush and other birds and through their agency the plant is propagated. The sowing is effected by the bird wiping its beak, to which the seeds adhere, against the bark of the tree on which the bird has alighted. The growth of the plant is slow and its durability proportionately great; its death being determined generally by that of the tree on which it has established itself.

Sisters, helpmates of the Order
In which Friendship, Love, and Truth
Are the attributes of honor
To all followers of Ruth!
We extend a hearty greeting
To your cheerful, halpful band,
For at each Rebekah meeting
Good developes throughout the land.

In the name which you have taken
May the symbol ever show,
When in trouble—be not forsaken,
But bear in mind the Mistletoe.
In surmounting difficulties,
Which appear beyond control,
We should ask in all our duties
Help from Him who loves the soul.

As the Mistletoe seeks dependence
From the sturdy, vigorous tree,
So do sisters seek their influence
In our beloved Rebekah degtee,
And, as death alone can sunder,
Ties between this bush and tree,
So our bonds shall never render
Till this world shall cease to be.

Sisters and brothers of Rebekah,
Perform well your mission here—
Allow none distressed to suffer,
Comfort all when death is near.
Such are duties of our Order,
And with love they should be given,
For by helping one another,
It will bring us near Heaven.

Let us scatter seeds of kindness,
As the mistlethrush scatters theirs,
May they propergate with fleetness.
To our good in coming years.
Thus may we ever heed the lesson
Taught in noble Rebekah work,
Trust in God to guard our mission,
From which woman will never shirk.

We, as Uncanoonnc brothers,
Welcome sisters of Mistletoe
And hand in hand will show to others,
How the good works of our Order glow.
For, solid as the mountains yonder,
And ever green as Mistletoe,
Will Friendship, Love, and Truth. forever,
With Charity and Benevolence show.

WRITTEN WITHIN : 888. A four-page essay on the subject of a forth coming book on the number 888, the name of IESOUS counted: (I 10, E 8, S 200, O 70, U 400, S 200=888). Also, other places in the Bible that sums 888. This book is to be published by the author Jas. A, Upjohn, Fondulac, Wisconsin, when a sufficient number of subscribers are obtained. Mr. Upjohn is the author of two published works on biblical numbers, "The Name Counted," 666; and "The Number Counted." The first mentioned will be sent for half price, postpaid, for 57 cents, the latter for 37 cents. The new work "Written Within" will be published at $1.00 a copy; send your subscription to the author as above.

The Golden Book of Venus.

A sacred discourse on the communion of souls and of the value of Love between creature and creature.

1. Herein is Love's secret, and the mystery of the Communion of Souls.

2. Love redeemeth, Love lifteth up, Love enlightenth, Love advanceth Souls.

3. Love dissolveth not, neither forgetteth, for she is of the Soul, and hath everlasting remembrance.

4. Thou who lovest, giveth of thyself to thy Beloved and he is dowered withal.

5. And if any creature whom thou lovest suffereth death, and departeth from thee,

6. Fain wouldst thou give of thine heart's blood to have him live always ; to sweeten the changes before him, and to elevate him to some happy place.

7. Thou droppeth tears on the broken body of thy Beloved, and thy Desire goeth after him, and thou crieth unto his Ghost.

8. Oh ! dearest, would God that I might be with thee, where now thou art ; and know what thou doest.

9. Would God that I might still guard and protect thee ; that I might defend thee from pain, and wrong, and affliction.

10. But what manner of change is before thee I know not, neither can mine eyes follow thy steps.

11. Many are the lives set before thee, and the years, Oh ! Beloved, are long and weary, that shall part us.

12. Shall I know thee again when I see thee, and will the Spirit of God say to thee, in that day : " This is my beloved ? "

13. Oh ! Soul of my Soul, would God I were one with thee, even though it were one in Death.

14. Thou hast all of my Love, my desire, and my sorraw ; yea my life is mingled with thine, and is gone forth with thee.

15. Visit me in dreams ; comfort me in the night watches ; let thy Ghost meet mine, in the land of shadows and of sleep.

16. Every night with fervent longing will I seek thee, Persephone, and slumber shall give me back the past.

17. Yea, death shall not take thee wholly from me, for part of me is in thee, and where thou goest, dearest, there my heart followeth.

18. So, weepest thou and lamentest, because the Soul thou lovest s taken from thy sight.

19. And Life semeth to thee a bitter thing; yea, thou curesth the destiny of all living creatures.

20. And thou deemest thy love of no avail, and thy tears as idle drops.

21. Behold! Love is a ransom; and the tears thereof are Prayers.

22. And if thou hast loved purely, thy fervent Desire shall be counted grace to the soul of thy dead.

23. For the fervent and continual prayer of the just counteth much.

24. Yea, and thy Love shall enfold the Soul which thou lovest; for it shall be unto him a wedding garment, and a vesture of blessing.

25. The baptism of thy sorrow shall baptize thy dead, and he shall rejoice because of it.

26. Thy prayers shall lift him up, and thy tears shall encompass his steps; thy Love shall be to him a light shining upon the upward way.

27. And the Angels of God shall say unto him: Oh! happy soul, that art so well beloved; that art so strong with all these tears and sighs.

28. Praise the Father of Spirits therefore; for his great Love shall save thee great suffering.

29. Thou art advanced thereby; thou art drawn aloft; and carried upward by chords of love.

30. For in such wise Souls do profit one another, and have communion, and receive and give blessings, the departed of the living, and the living of the departed.

31. And so much the more as the heart within them is clean, and their intuitions innocent in the sight of God.

32. Yea, the pure Soul is a strong Redeemer, for the Spirit of God is potent within him.

33. God withstandeth not God, for Love and God are one.

34. As the Love of the Spirit hath power with the Soul, so in his own degree hath the Love of Man power for his friend.

35. Yea, even the soul beloved be little and mean a creature, not formed in the image of men.

36. For in the eyes of Love, there is nothing little nor poor; nor unworthy of prayer.

37. Oh! little Soul, thou art mighty, if a child of God; yea, poor, and simple soul, thou art possessed of great riches.

38. Better is thy portion than the portion of kings, whom the curse of the oppressed pursueth.

39. For as Love is strong to redeem and advance a soul, so is Hatred strong to torment and detain.

40. Blessed, therefore, is the Soul whom the Just commorate before God, for whom the poor, the orphan, and the dumb creature, weep.

41. And thou, O righteous man, that with burning love bewaileth the death of the innocent, whom thou canst not save from the hands of the unjust.

42. Thou, who wouldst freely give of thine own blood to redeem thy brother, and to loosen the bonds of his pain.

43. Know that in the hour of thy supreme desire God accepteth thine oblation.

44. And thy love shall return unto thee empty, according to the greatness of her degree she shall accomplish thy will.

45. And thy sorrow and tears, and the travail of thy spirit, shall be grace and blessing unto the soul thou wouldst redeem.

46. Count not as lost thy suffering on behalf of other souls, for every cry is a prayer, and all Prayer is Power.

47. That thou willst to do, is done, thine intention is united to the Will of Divine Law.

48. Nothing is lost of that which thou layest for God and for thine Brother.

49. And it is Love alone who redeemeth, and Love hath nothing of her own.

(The foregoing fragment of the hermetic treasure known as "The Golden Book of Venus" will well repay careful perusal. If any one will only bestow a little time to meditate thereon, they will soon perceive that it contains rich treasures of esoteric knowledge. The action and interaction of the sympathies of kindred souls are beautifully described, as well as the power of human sympathy, and the care for the lower creatures, which are, in their psychological effects, inconceivable. As factors in their evolution and future development, those souls never loose the effects of their contact with humanity. The mystic angel of Venus is *Anael*, one of the "Shining Seven." The reader will also notice that this fragment contains exactly seven times seven verses, or paragraphs.)—*Occult Magazine*,

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POEM WANTED. Who is the author of, and where can be found, the poem in which occur the following lines, as I recall them ?

W. BURKART, 1952 North 11th St., Phila., Pa.

"Oh, the years I spent before I knew you, love;
Oh, the hills I climb and came not to you, love."

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ASTRONOMY AND ASTRO-PHYSICS. February, No. 122, 1894. Contains in General Astronomy: On the Physical Constitution of the Planet Jupiter, by G. W. Hough; Light Waves and their Application to Metrology, by A. A. Michelson; West Indian Hurricanes and Solar Magnetic Influence, by H. A. Hazen; Free Public Observatories, by W. W. Payne. In Astro-Physics: The Solar Faculæ, by Geo. E. Hale; On Two Great Prominences, by J. Fenyi; On a Certain Law in the Spectra of some of the Elements, by C. Runge; On the motion of *Zeta* Herculis in the Line of Sight, by A. Belopolsky; On the New Star in Auriga (two articles,) by H. C. Vogel, and H. Seelinger, one each. News and Notes. $4.00 for ten Nos. a year. Address W. W. Payne, Northfield, Minn.

HISTORICAL SKETCHES. "The Governor's Farm in Claremont." By Charles B. Spofford, Claremont, N. H. Reprinted in pamphlet form from the *National Eagle*, January 27, and February 3, 1894, for private circulation. Only forty copies. From the author.

SPEECH OF HON. H. M. BAKER. In House of Representatives, on January 23, 1894, on "The Tariff." 8vo. pp. 16. From Congressman Henry M. Baker, Washington, D. C.

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NOTES AND QUERIES,

S. C. GOULD, ... Editor.

" *Truth is as impossible to be soiled by any outward touch as the sunbeam.*"
—MILTON.

VOL. XII. APRIL, 1894. No. 4.

MASTER MASON. Are the words *Master Mason* to be found in the Bible ? M. M.

The literal words " Master Mason " are not found in King James' version ; yet the equivalent words " master builder " are found in the epistle to the Corinthians, book I, chap. III, verse 10: " As a wise master-builder, I have laid the foundation, and another buildeth thereon." The Latin Vulgate has the words " sapiens architectus," and the Douay version reads " wise architect." The Greek has the words " *sophos architekton*," and the Diaglott renders the words " Skillful Architect." A master mason is a " skillful architect."

The word *Masons* is found in II Kings XII, 12 : " And to masons and hewers of stone." Masonic history and tradition teach that the *Menatzhim* were master masons (II Chron. II, 18) : " Three thousand six hundred overseers to set the people a work." Anderson says the Menatzhim were " expert Master Masons," and so they have been considered in all subsequent rituals.

The word *Giblim* is a Hebrew word in the plural form, found in I Kings V, 18, where it is translated in King James' version by " stone-squarer ; in the Geneva version it is rendered " masons." Sir William Drummond, in his work entitled " Origines " (Vol. III, Bk. v, chap. iv, p. 129), says " the Giblim were Master Masons who put the finishing hand to King Solomon's Temple."

GOETHE AND HOMER. It is stated that Goethe was an advocate of the Woflan theory that the Homeric poems were a gathered collection of poems on the Trojan war; and later, in his old age, he retracted, and became an adherent to his early convictions. In which of his works are his views stated? HOMERIC READER.

We have made some search to answer this question correctly. We find in his poem, "Hermann and Dorothea," the shorter one in elagiac meter—not the well-known long one in hexameters—the following stanza, which shows how enthusiastically he adopted Wolf's theory :

> " Here's to the health of the man who has opened us all a new field
> Where we may roam, by breaking down Homer's great name !
> For who to the gods, or who to ' the poet,' refuses to yield ?
> But to be ranked as a Homerid, even as youngest, is fame."

A simple utterance of Goethe, scarcely eighteen months after the expression of the liveliest assent to Wolf's views, in a letter to Schiller, of May 16, 1798, is found in the following extract :

" I am more than ever convinced of the unity and indivisibility of the poem, and there is no man living, nor will there ever be, who can settle the question. I, at least, find myself coming back to a more subjective opinion ; so has it been with others before us, and so will it be with others after us."

NOEMA, NOAH'S WIFE, THE FIRST SIBYL, SAMBETHE. (Vol. XII, p. 47.) The first Sibyl is said to be the Chaldean, sometimes called the Persian. She was named Sambethe. In the Sibylline Oracles, Book III, lines 979-986, as translated by Milton S. Terry, she calls herself the bride of Noah, in these lines :

> " For when the world was deluged with a flood
> With waters, and one man alone was left,
> A man of honor sailing on the waves
> In wooden house, along with beasts and birds,
> His bride was I, from his blood I came.
> To him the first things were, and the last things
> Were all made known ; and so from mine own mouth
> All these things have I truthfully declared."

Sir John Floyer in his translation, 1713, has the words " I was his daughter in-law, and of his blood." Floyer, in his comment, says " this Sibyl declares she was from Babylon, and is called by the Greeks the Erythræan." There is some uncertainty as to the birthplaces of several of the Sibyls, as well as their names.

PRONUNCIATION OF ENGLISH NAMES. Here are some modern names, towns and cities of England, with pronunciation :

Abergavenny,	Abergenny.	Hawarden,	Hard'n.
Alford,	Artfold.	Holdsworth,	Hodder.
Bethune,	Beeton.	Ilkley,	Eethla.
Beauchamp,	Beacham.	Kirkcudbright,	Kircoobry.
Brampton Brian,	Brawn.	Knotlys,	Knowls.
Brighthelmstone,	Brytun.	Meddlethorpe,	Threlthrup.
Colquehoun,	Koohoon.	Marylebone,	Marrowbone.
Coxwold,	Cookwood.	Menzies,	Mynges.
Crostwight,	Cosit	Milnes,	Mills.
Dalziel,	Deeal.	Pevensey,	Pinsy.
Duchesne,	Dukarn.	Rampisham,	Ransom.
Eskdale,	Ashdale.	Ruthven,	Riven.
Gainsborough,	Gainsber.	Sandys,	Sands.
Geoghegan,	Gaygan.	Skiddaw,	Skiddy.
Glamis,	Glarms.	Strachan,	Strawn.
Glencoin,	Lenkerrin.	Ulrome,	Ooram.
Gower,	Gorr.	Uttoxeter,	Tuxiter.
Grassington,	Girstun.	Woodmancote,	Woodmucket.
Gunthwaite,	Gunfit.	Woodnesborough,	Winsbro.
Haddiscoe,	Hadsker.	Wymondham,	Windum.
Hallahon,	Horn.	Yaddlethorpe,	Yalthrup.

PETER A THEOSOPHIST. The undersigned heard a lecturer say that the apostle Peter was a theosophist, and that " the universal text " uttered by him was evidence of the assertion. What text did the speaker refer to as the " universal text " ? A. D. S.

We should judge that the speaker had in mind the utterance of the apostle, found in Acts of the Apostles x, 34-34 :

" Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is accepted of him."

The *Bhagavad Gîta* (p. 81) gives the following as the words of the Deity :

" They who serve even other Gods with a firm belief, in doing so, involuntarily worship me. I am he who partaketh of all worship, and I am their reward."

The enlightened followers of Brahma affirm the following as their convictions :

" The Deity is present with the Mahometan in the mosque counting his beads, and equally in the temple at the adoration of the idols ; the intimate of the Musselman, and the friend of the Hindoo ; the companion of the Christian, and the confidant of the Jew."

ENGLET. Whence comes the word *Englet* found in old manuscripts?
ALPHA.

The word Englet is a corruption of the name of *Euclid.* It is seen in the Golden Square MSS. of the old Constitutions of Freemasonry, occurring in the following passage :

" Wherefo e y^e^ forsayde maister Englet ordegnet thei were passing of conying schold be passing honoured " (line 674 7).

Kenneth R. H. Mackenzie agrees with Albert G. Mackey that the copyist must have made a blunder, and mistook an old English *u* for an *n*, and that the original was *Euglet*, a nearer approach to Euclid.

MEMNONITES. Who were the Memnonites and whence the name ?
OMICRON.

The Memnonites were the followers of Simon Memnon, an Anabaptist reformer of the 17th century. They discarded infant baptism, and rejected civil authority in their church. Oaths and war were unlawful. The anticipated reign of Jesus the Christ on the earth for a thousand years, much like the Fifth Monarchy Men (Vol. IV, p. 456). They were Chilliasts, otherwise called Millenarians.

The Pilgrimage of Life.

This poem appeared in the *Golden Rule* more than twelve years ago. It was signed then " LUOF, and dated at Canandiagua, N. Y. It has recently been published in several journals under the name of John F. Reinicker.

Hail, Patriarchs of the high degree,
The watch is set, the password given ;
A son of Nimrod, bold and free,
Shall guide and guard the way to heaven.
The Pilgrim-stranger travels on,
O'er hills and streams, a weary way ;
Through night and storm, yet cries, " Go on,
Till I behold the perfect day."

Life's rough and thorny way is trod,
Death's narrow bridge is nobly won,
The bright Pavilion of our God
Gleams in the distant horizon !
Hark ! clashing arms assail our ears—
The battle of the last great day
Is o'er ; let Pilgrims dry their tears,
March boldy on their bright'ning way.

Hark ! Pilgrim, pause—the balmy air
Breathes music sweet as seraphs sing !
Now, distant, far—and now, more near,
Throughout the camp, loud anthems ring !
Hark ! the full chorus pealing out
From conq'ring legions, pure and brave,
Like many waters, thundering, shout,—
" Where is thy victory, boasting grave ? "

Bright Seraphim, who guard the Tent,
We kneel before the Holy Place !
Then let the purple vail be rent,
Behold your Chief with open face !
" Rise, Patriarchs, rise ! behold in me
The center of your mystic ring—
Your password through eternity—
Melchisedek, your Priest and King ! "

A Tribute to Past Grand Joel Taylor.

Composed and recited by Past Grand Calvin L. Walker, in Hillsborough Lodge No. 2, on the evening of June 20, 1881, on the decease of Past Grand JOEL TAYLOR, who died May 8 1881,—the last male member in the family.

The last of his race!
When we think of the man,
During life's mortal span,
Who'll fill his place?

The last of his race!
How glad is the thought
Of a life nobly fought
In true manly grace.

The last of his race!
How pleasant to meet
Men who heartily greet
With a smiling face!

The last of his race!
How few of us all,
At the unwelcome call,
Death willingly face.

The Last of his race!
His grand stainless name
Will ever gain fame
Death cannot erase.

The last of his race!
His virtues were many,
His faults—had he any?
His record is chaste.

The last of his race!
His life was but hallowed.
His example well followed,
Will no man disgrace.

The last of his race!
Unselfish, kind-hearted,
This life now departed,
No ills can menace.

The last of his race!
The home circle's feeling,
In sorrow appealing
Time will not efface.

The last of his race!
Brothers with him on earth,
Now know his real worth,
Must follow apace.

The last of his race!
None knew him but to love,
Bourne to brighter realms above,
In that unknown space.

The last of his race!
Gone hence. It is best;
Noble soul now at rest
In his Saviour's embrace.

"God Bless Our Home."

The following ode was was written by Brother Benjamin Penhallow Shillaber, a native of New Hampshire, as a tribute of the author to the the fraternal enterprise of the New Hampshire Odd-Fellows—the Odd-Fellows' Home, located at Concord, N. H. It was sung to the tune "America," at the dedication of the Home, June 16, 1887. John A. Glidden, Grand Master.

Now the soft air of June,
With the whole world atune,
In concord sweet,
Set the full heart in play,
Beating the measure gay
Of Nature's roundelay,
With bliss replete.

Bright is the June of life,
Young hearts with rapture rife,
Buoyant and brave,
Feel, in youth's fervent glow,
No germinating woe
To ripened fruitage grow,
Of aspect brave.

But brightest flowers will fade,
The strong be lowly laid,
And want and age
May bow, with mighty hand,
The proudest in the land—
With no help at command
Ill to assauge.

Odd-Fellowship! thine eye
A brother's need will spy—
Decayed and old;
Him be thy aim to bless;
Him, in his deep distress
From want and homelessness,
Take to your fold.

Thy principle, that warms
Protects against life's storms,
While 'neath the dome;
To bide with purpose true,
To act the verb To Do,
Here shown in grandest view—
God bless Our Home.

Friendship, Love, and Truth.

BY JAMES MONTGOMERY.

(Written in 1788. The earliest Odd-Fellows' song known as such.)

When Friendship, Love and Truth abound,
Among a band of brothers,
The cup of joy goes gayly round,
Each shares the bliss of others;
Sweet roses grace the stormy way.
Along the vale of sorrow,
The flowers that shed their leaves today
Shall bloom again to-morrow.

How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
In gay good humor smiling;
With ermine beard and forelock gray,
His reverend front adorning,
He looks like Winter turned to May,
Night softened into morning.

How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.

From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can Heaven bestow,
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a Constellation,
Where every star with modest light
Shall gild his proper station.

How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.

Hymn. Dedication, August 5, 1847.

This hymn was originally written by Brother Thomas R. Crosby, M. D., of Hillsborough Lodge No. 2, for the dedication of Odd-Fellows' Hall, and sung on that occasion, on August 5 1847. The address on that occasion was delivered by Past Grand Benjamin M. Tillotson, o Hillsborough Lodge No. 2.

When on the lonely couch of death,
A Brother draws his fleeting breath
Without one friendly tear,
How brightly gleams the fading eye—
How swift the gath'ring shadows fly,
At a Brother's footstep near!

Yes, in the darkness of that night,
The dying gladdens at the sight,
As stranger friends draw near!
Thro' the wild storm they urge their way,
'Tis mercy guides—they ne'er delay,
For they go the lost to cheer.

Fear not thou lonely widow'd heart!
Tho' thou from life's sweet hopes must part,
A Brother still is near,
To bid all cares and sorrow fly,
To wipe the Orphan's tear-dimm'd eye,
And the Widow's heart to cheer.

Then, oh, what comfort fills each breast
Of the helpless ones, so deep distressed,
That in those hours of gloom and fear,
God gave their listening ears to hear,
Of Friendship, Love, and Truth;
They'll love thro' life that band twice blest,
In Friendship, Love and Truth.

Abou Ben Adhem.

This poem was written by Rev. Leigh Hunt. It is a favorite among Odd-Fellows generally. It has been recited quite a number of times in Lodges by P. R. Rep. Joseph Kidder.

Abou Ben Adem, (may his tribe increase!)
Awoke one morning from a sweet dream of peace
And saw within the moonlight in his room,
Making it light and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adem bold,
And to the Presence in the room he said,
"What writest thou?"—The vision raised its head,
And with a look made of all sweet accord,
Replied—"The names of those who love the Lord."
"And is mine one?" said Abou; "Nay, not so,"
Answered the Angel.—Abou spoke more slow,
But cheerly still; and said, "I pray thee then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next night
It came again, and a great wakening light,
And showed the names whom love of God had blest—
And, lo! Ben Adhem's name led all the rest.

Good Fellowship.

(This original poem was recited last Dec. 21, 1893, with Good Cheer to all organizations.)

" If he be not fellow with the best king, thou shalt find the best king of Good Fellows."—SHAKESPEARE: King Henry V, Act v, Scene 2.

" The first shall be last."

Now here's to our *Hills* and *Boroughs*,
Those spots we love so well ;
And here's to our skilled *Mechanics*.
With whom we love to dwell.
Here's to *Wildey*, here's to *Ridgely*,
Whose namesakes they have blest ;
And here's to the *Uncanoonucs*,
The mystery of the west.

Again, here's to our Rebekahs,
Those helpmates of our band,
As a branch, and *Social* factor,
Throughout our noble land.
" The flowers bloom in the springtime,"
Welcome *Arbutus*, sweet,
And the *Mistletoe* so mystic,
That Christmas branch we greet.

Now here's to Old *Wonolanset*,
That has passed many a Chief,
But not without the wampum,
When they needed his relief.
Now here's to our *Mount Washington*,
The pride of the Granite State,
Like the Old Man of the Mountain,
Ever watchful and sedate.

Here's to the *Patriarchs Militant*,
The battle of life fight well,
May the patrotism of Brother
The Chevalier's heart e'er swell.
Here's health to our *Veterans*, brothers,
Twenty-Five years, they've stood true,
With many, passed over the river--
They " builded better than they knew."

Now here's to all Good Fellowship,
In age, manhood, and youth ;
Hail, all brothers, of each degree,
In *Friendship, Love* and *Truth*.
All hail, ye *Patriarchal* grade,
May the *Golden Rule* now guide,
In *loyal*, hearty right good will,
And let all be *bone fide*.

Now forget not " Father " Wildey,
Who planted in this land ;
And forget not James L. Ridgely
Who was with him heart and hand ;
And forget not " Honest " Vansant,
Three names, as gold, each gleams
May each one here, like them, when called,
" Lie down to pleasant dreams."

Why Mourn Our Friends.

This poem was written by Past Grand James A. Fracker, of Ridgely Lodge No. 74, It was published in the *Daily Mirror*, May 23, 1893.

Why mourn our friends? for we shall meet at last
With outstretched arms each other, as we cast
Trouble and pain behind us with the past.

The dust we tread, beneath the fallen showers
Develop higher life, in fragrant flowers
And golden grain, throughout the summer hours.

The blooming flowers with fragrance cheer the day ;
The leaves but fall, the flowers fade away
To reappear in beauty with the May.

From out the chrysalis a bright form springs
To light and wider life, on graceful wings,
Rejoicing in the change the new life brings.

Death comes and calls our dearest friends away
To the splendors of an eternal day ;
No tears or passionate prayers their course can stay.

Look not on that which turns to dust, but to
The immortal body fair ; look to the true,
The real self, which inner vision brings to view.

Why should we sorrow that from mortal sight,
Like birds from natal shells, to realms of light
From narrow confines they have taken flight.

It is not far that heavenly country, where
There friends now dwell ; it touches everywhere
Bounding our little space like viewless air.

There all is joy and beauty, and no care
Can ever come to mar the quiet air
Where they still live ; yet love can reach them there.

At times it seems more near than aught beside;
Only this veil of flesh this splendors hide ;
Its dwellers linger often at our side.

Not dead ! Translated to a higher state
To which the Angel, Death, swings wide the gate
We, too, must pass ; and there for us they wait

Rebekah Events, Manchester, 1893.

May 12. Social Rebekah Lodge No. 10 celebrated its Eighteenth Anniversary with a banquet. The largest number was present at any of its anniversaries. The Rebekah Degree Staff of Hannah Frances Rebekah Lodge No. 41, Lakeport, were guests of Social Lodge and witnessed the rendering of the work on several candidates by Mollie Stark Degree Staff. Joel A. Jewett, Manager.

May 17. Arbutus Rebekah Lodge No. 51 was instituted by Grand Master William G. Billings, with 154 charter members. After instituting the Lodge, 132 applicants were elected, making the membership, when admitted, 286. A bountiful banquet was served at 7 o'clock.

June 15. Arbutus Rebekah Lodge No. 51 gave their firs ta literary and musical entertainment. The original poem," Arbutus Lodge,', written by Mrs. Clara B. Heath, was recited by Miss Edith R. Mears

September 21. Arbutus Lodge gvve a second musical entertainment.

October 31. Arbutus Lodge gave a third literary and musical entertainment, in connection with celebrating " Halloween." The largest assembly ever in Odd-Fellows' Hall. Banquet from 6 to 8 o'clock.

November 16. Arbutus Lodge gave a fourth literary and musical entertainment. A recitation, entitled " Helping Zeke," was given by Miss Annie L. Gould, and a paper, entitled " The Candidate," read by Miss Maria F. Kidder. Mrs. Minnie M. Powers presided at the piano.

December 5. Arbutus Rebekah Lodge No. 51, more than one hun dred, made a visit to Nashua, and were entertained by Olive Branch Rebekah Lodge No. 1. Olive Branch Degree Staff beautifully exemplified the work on several candidates, followed by a banquet.

December 7. Arbutus Degree Staff rendered the work for the first time, conferring it on eleven candidates. Joel. A. Jewett, Manager.

Mistletoe Rebekah Lodge No. 57, will was instituted in West Manchester, January 11, 1894. The petition for charter contained 44 names of Rebekahs; and 112 applications for membership were received.

The *One Thousandth* regular weekly meeting of Hillsborough Lodge No. 2 occurred on Monday evening, February 16, 1863.

The *Two Thousandth* weekly meeting occurred on April 17, 1882. The Lodge celebrated the event on that date, the Lodge having never lapsed a single meeting.

The *Three Thousandth* weekly meeting will fall on June 15, 1901; while the *Four Thousandth* will fall on August 15, 1920.

Remarkable English Events.

390. Column of fire appeared in the air for 30 days.

406. Country of Palestine infested with such swarms of locusts that they darkened the air, and after devouring the fruits of the earth, they died. A similar occurrence took place in France in 873.

1059. Large quantity of snakes formed themselves into two bands on the plain near Tournay, Flanders, and fought with such fury, that one band was almost destroyed, and the peasants killed the other by sticks and fire.

1179. In Oxenhall, near Darlington, the earth suddenly arose to an eminence resembling a mountain, and remained so several hours; and then it sank down with a terrific roar, leaving a deep chasm.

1194, June 22. Total darkness, in England, occasioned by an eclipse, and the stars were visible at ten o'clock in the morning. In the same year two suns were said to be seen.

1344. Gulen, a river in Norway, buried itself under ground, but burst out soon after and destroyed 250 persons, with several churches.

1494. Alice Hackney, who had been buried 175 years, was accidently dug up in the churchyard of St. Mary Hill, London, and the skin was whole and the joints of the arm pliable.

1571, February 17. Marchley Hill near Hereford, was removed from its situation, and continued in motion for three days, carrying along with it trees, hedges and cattle, on its surface; it overthrew a chapel in its way. This formed a large hill 12 fathoms high where it settled. It left a chasm 40 feet deep and 30 feet long where it stood before. In 1583, a similar prodigy happened in Dorsetshire; a field of three acres, with trees and fences, at Blackmoor, moved bodily and passed over another field, and settled on the highway to Hearn.

1618. Pleuro, a town in Italy, was buried by a fragment of the Alps falling on it and all the inhabitants perished. A town in the same neighborhood was buried in same manner in the 13th century.

1657, July 8. Bulkeley, a hill near Chester, which had trees on it at considerable height, sank down into a pit of water so deep that the tops of the trees were not to be seen.

1679, January 12. Unaccountable darkness at noonday, in England, so that no person could see to read.

1679, April 8. Bosia, Piedmont, near Turin, suddenly sank together with 200 of its inhabitants.

1702. Borge, a seat near Frederickstadt, in Norway, sank into an abyss 100 fathoms deep, which instantly became a lake, and drowned 14 persons and 250 head of cattle.

1715. Body of light appeared in the northeast, which formed several columns or pillars, and threw the people into great consternation; and it continued from the evening of March 6 until 3 o'clock the next morning.

1721, January 1. Fog so remarkable in London that several chairmen mistook their way in St. James' Park, and fell with their fares into the canal; many persons fell into the Fleet Ditch; and considerable damage was done on the Thames.

1734. Human heart found at Waverly, in Surrey, preserved in spirits 700 years.

1737, December. Scarborough Cliff sank and the Spa was removed.

1745. April. Pilling Bog moved and destroyed 60 acres of land.

1769, November 25. Mercury passed over the sun's disk, being visible to the naked eye from 12 to 2 o'clock at London.

1771, December 31. Solway Moss, bordering on Scotland, 10 miles from Carlisle, began to swell, owing to heavy rains, and upwards of 400 acres of it rose to such a height above the level of the ground, that at last it rolled forward like a torrent, and continued its course above a mile, sweeping along with it houses, trees, and everything in its way; it then divided into islands of different extent, from one to ten feet deep, upon which were found hares, wild fowls, and other animals. It covered near 600 acres at Netherby, to which it removed, and destroyed about 30 small villages; it continued in motion for four days.

1773. Pever, the river in Gloucestershire, suddenly altered its course, and ten acres of land with everything upon its surface, was removed with the current.

1776, May 10. Ellen Ellis at Beaumaoris, in Anglesey, aged 72, was brought to bed, having been married 48 years, her eldest child being 45 years of age. She had not had a child for 25 years.

1777, September 17. Volcano broke out in the Isle of Terro, and threw out an immense quantity of red water that discolored the sea for many miles.

1784, October 16. Large plantation, in St. Joseph's parish, Barbadoes, destroyed by the land removing from its former site to another, and covering everything in its way.

1789, September. An extraordinary circumstance happened at Kingston, Jamaica, to a young Jewish daughter of Jacob Mendez Guntsa, deceased. This girl, who was about 14 years of age, had from infancy been entirely dumb and nearly deaf; she being present when her father was in the agonies of death, she was so effected as to fall into violent spasms, and on her rocovery, to the astonishment and terror of all present, she began to articulate; and with every mark of the most poignant grief, bewailed the loss of her deceased parent, in terms perfectly to be understood.

1792, January. An enormous globular stone was discovered in the body of a mare, belonging to Bezalial Angier, of Colchester, which had died suddenly; it was fully two feet in circumference, and as spherical as if turned in a lathe; the surfece was smooth and hard, but it was less hardened within, and its weight was 14 pounds. These particulars were sworn to before a magistrate.

1793, February. Piece of land in Finland, 4,000 square ells in extent, sank 15 fathoms, but most of the inhabitants escaped.

1793, April 4. Plot of ground at Caplow Wood, Fawnhope, near Hereford, removed for the extent of four acres, filling up the adjoining road 12 feet high; and a yew tree was removed 40 yards without being thrown from its upright position, or receiving any injury though several large apertures were made near it.

1793, December 20. Bog of Castleguard, in the County of Louth, Ireland, moved in a body from its original situation to the distance of some miles, crossing the High Road to Doon, covering everything in its way, at least 20 feet deep in many places, and throwing down several bridges, houses, and other structures in its way.

1795, March 25. Lake of Harantoreen, in the county of Kerry, in Ireland, a mile in curcuit, sank into the ground.

1795, August 4. Woggis, near Lucerne, was swallowed up by an internal current, and was totally lost.

1799. Complete mammoth discovered on the borders of the Frozen Ocean.

1802, April 30. Lotea, a city of Murcia, in Spain, destroyed by the bursting of a reservoir, which inundated more than 60 miles, and drowned 1,000 persons.

1802, August 10. Sea at Teignmouth, and other places on the coast of Devonshire, rose and fell to the height of two feet several times in the space of ten minutes.

1802, October 7. An extraordinary parrot, belonging to Colonel Kelly, died at the age of 30 years, at his house in Piccadilly. This

bird appeared to possess in some degree the faculty of reason, for when it made a mistake in either words or tune of the numberless songs it was master of, it would correct itself and begin the song over again until it succeeded in rendering it correct.

1803, July 4. Ball of fire fell during a thunderstorm upon a public house in Wapping, which instantaneously set fire to it and the house adjoining.

1803. Remarkably bright meteor, which lighted the atmosphere for nearly a minute, so as to render the writing on the signs in London legible.

1807. Human skeleton dug up in the Isle of Wight, after having been buried over 600 years.

1803. Large annimal skeleton of the mammoth kind discovered by the falling of Malton Cliff, near Harwich. One tooth is said to have weighed five pounds.

1805. Shower of Ficaria, at Landshut, in Siberia.

1806, January 17. A lunar iris, or rainbow, appeared near Wakefield, in Yorkshire from 9½ to 10½ o'clock at night.

1806, April 17. Live toad found in a block of stone at Newark.

1806, February. Egyptian goose shot near town of Stamford, in Lincolnshire.

1807, August 17. Remarkable halo around the moon observed.

1807, September. Globe of fire passed over the island of Fumnen, in Denmark, in the open day. A similar phenomena was observed at the same time in Jutland.

1808. A cream-colored partridge shot at Rufford, Lancastershire.

1808. Remarkable instance of abstinence in Ann Moor, of Tutbury, Straffordshire, who lived ten weeks without food.

1809. Elizabeth Haywood, of Corawall, died at 130 years of age.

SEPTEMTRIONES. (Vol. VIII, p. 274.) Septem means *seven*, triones means *ploughing oxen*; and the seven stars, or *wain*, were compared to a wain with oxen yoked to it. Septem stellæ is sometimes used for septemtriones both for the seven stars and the Pleiades. Septemtriones literally means "seven ploughing oxen."

McDonough's Victory.

Editor of Notes and Queries :

I was interested in the notes, and copies of old songs (Vol. II, p. 266), that celebrated the victory of Perry, on Lake Erie. The connection of this naval fight with that of McDonough's, a year later, on lake Champlain, is simiilar in several circumstances. Both battles were fought in September; one, Perry's, on the 10th of the month, in 1813, and the other, McDonough's, on the 11th of the month, in 1814. Both of the Commodores were young, and both fought their great engagements at the age of twenty-eight. Perry, though he had been several years at sea, as midshipman and lieutenant, had never been in a battle before; but the other hero had been in service with Preble and Decatur in the Mediterranean, where as midshipman he had taken part with the latter in burning the Philadelphia, in Tripoli harbor, a feat pronounced by Lord Nelson to be the most heroic of the age.

Both of these engagements were hotly contested, and at one point n each the victory seemed to be on the side of the British ; but the tide was turned by the indomitable resolution of the Americans.

Thomas McDonough, a native of Maryland, was rather a singular man in his courage and resolution. He was of a slim figure, had a blonde complexion, and was known as a Puritan of the sternest mold in morals and religion. He had a chaplain, not only on his flagship, the Saratoga, but on the others of his fleet as well, and every morning the crews were piped to prayers, with unfailing regularity. In an issue of the Manchester *Union*, a year or two since, was printed a reminiscence of this battle by an old gentlemen who was a sailor on McDonough's fleet. The battle was forced on Sunday morning, by Commodore Downie of the British fleet, and was joined rather prematurely on his part, he mistaking the gathering of McDonough's men at prayers to be the ordering of them to their post at the guns.

Downie was in too great haste for his own good, and went far in advance of his plan of coöperation with Provost of the land forces.

The terrible struggle of two and one-half hours between the fleets in Plattsburg bay is familiar to the student of history : the death of

Downie, and the escape of the British gunboats up the lake. It was a great victory, dearly bought ; but the old sailor, mentioned herein, stoutly averred that McDonough's success was primarily due to Downie's mistake in thinking that the crews gathering for the Sunday morning prayers was the beginning of the fight.

In the war songs and ballads of eighty years ago, this victory was a popular subject. I heard "McDonough's Victory" sung with great *eclat* some sixty years ago. It began as follows, in negro style :

"Backside of Albany stands 'e lake Champlain,
One little pond, half full of water ;
Plattsburg lies there, down close on de main,
Once small, but grew bigger, soon after.

"On lake Champlain, Uncle Sam set a boat,
And Massa McDonough sail 'em,
While General McComb cared for the Plattsburg home,
And de courage of de army never failed 'em.

"Bang ! bang, goes de gun, and de cannon 'gin to roar,
In Plattsburg and all about de quarter,
Good General McComb tried his hand upon de shore,
While de boats take dere luck upon the water.

"Soon Massa McDonough strike de boat in de head,
Broke 'e mast, broke 'e wheel, stove 'e gaff in,
But when General McComb chased Provost soldiers home,
I thought my soul I should a died a laffin."

TEMPORARY STARS. What are considered "temporary stars" ?

LEOLA.

Temporary stars are those which blaze out suddenly, and after remaining visible for a long or short period of time, either fade away and become very faint, or entirely disappear. They may become a planetary nebulæ, as astronomers call them. They are also called *Novæ*. They are exceedingly rare objects. The following are the recorded instances in modern times of some temporary stars :

1572	Tycho Brahé's,	"Pilgrim Star,"	Cassiopeia.
1604	Kepler's,	"Nova,"	Ophiuchus.
1670	Anthelm's,		Cygnus.
1848	Hind's,		Ophiuchus.
1866	Birmingham's,	"Blaze Star,"	Corona Boealis.
1885	Schmidt's,		Cygnus.
1886			Andromeda.
1892	Anderson's.		Auriga.

These all appeared in or near the Milky Way, except the "Blaze Star" of 1866.

NOVUM ORGANUM. (Vol. XII, p. 76.) The words *Novum Organum* are the Latin for a "new method." We think Francis Bacon was the first person to use the words as a system of philosophy (1561–1626).

He published in Latin, in 1620, his work *Instauratio Magna* ("The Ground-Work"), the design of which was for six divisions: 1, The Advance of Learning; 2, The New Method; 3, Experimental History of Nature; 4, The Intellectual Scale; 5, The *Bodronic*, or Anticipations of the Second Philosophy; 6, The Active Science. Only the first two and a portion of the third were published.

The *Novum Organum* is the second part of the Baconian Philosophy. His theory is stated in the opening aphorisms.

"Man, who is the servant and interpreter of Nature, can act and understand no farther than he has, either in operation or contemplation, observed of the method or order of Nature.

"Men have thought to make a world from their own conceptions, and to draw from their own minds all the materials which they employed; but if, instead of doing so, they had consulted experience and observation, they would have had facts and not opinions to reason about, and might have ultimately arrived at the knowledge of the laws which govern the material world.

"The way that promises success is this: It requires that we should generalize slowly, going from particular things to those that are but a step more general, from those to others of still greater xtent, and so on to others such as are universal. By such means we may hope to arrive at principles, not vague and obscure, but luminous and well defined, such as Nature herself will not refuse to acknowledge."

DIGAMMA. (Vol. VIII, p. 274.) Digammon, or digamma. The double gamma of the Æolians, or gamma (F) in Latin; sometimes the letter V, sometimes F, or according to the transitory regulation of the Emperor Claudius written upside down Ⅎ, because in its proper position it already formed the letter F. V, in Latin, was a character derived from the Greek letter Upsilon Υ, and in *sound* corresponded to the Æolic digamma, while F, the sixth letter of the Latin alphabet answered in *shape* to the Æolic digamma, and in very ancient times was sometimes put for it.

The term has occasionally been used jestingly to denote an income book, from the title *Fundorum reditus*, the first letter of which is a digamma.

LAKE MASSABESIC. (Vol. XI, p. 178.) A correspondent of NOTES AND QUERIES asks for the derivation of the name of this lake in Manchester, N. H., and when it was so named. Potter, in his "History of Manchester," asserts that the name is of Indian origin, and signifies "much water," or "large water." This is undoubtedly correct, for it is the largest body of fresh water in southern New Hampshire. The name is compound and should be written Massa-besic.

The word *Massa* is a very old term for water, and was used by the Hebrews in the time of Moses, to designate the fountain in the desert—the waters of "Massah and Meribah" (Deut. XXXIII, 8). Singularly enough the same term was found in use by the aborigines of this country, as shown in the Indian name of Massa-chusetts which signifies the land of "water" and "blue hills." With the slight change of the letter *a* for *i* in the name of Mississippi, we see the Indian meaning, "father of waters," and Missouri, "muddy waters."

This prefix *Massa* is found in many Indian names, as Massasoit, Massaquam, Massapoag, and many others, well known to the ethnologist. The name was without doubt applied to our well known lake by the Indians long before the white man ever saw its shores.

H. W. H.

CYNOSURA. (Vol. XII, p. 48.) The so-called pole star is not properly *Cynosura*. Cynosura was, in mythology, a nymph of Ida in Crete, and one of the nurses of Jove. According to ancient fable she was changed into a constellation, since known as the Little Bear. It was long called Cynosura. As its brighest star at the tip of a long tail, more like the tail of a dog than of a bear, was near the north pole of the heavens, the name of the constellation was sometimes given to it.

Astronomically considered there seems to be no reason why the name of "dog's tail" should be given to the north star, as the dog constellations are not near it.

As the *star* improperly called *Cynosura* was an important "land mark" in travel and navigation, the word became applicable to objects detracting gazing eyes generally. N. B. WEBSTER.

"ONE HONEST LINE." Pope says, in his *Epilogue to the Satires*, Dialogue II, line 172: "To Cato, Virgil paid one honest line." What line in Virgil does Pope allude to? T. H. E.

THE EXPUNGED VERSE. The Mohammedans claim that the Christians have expunged some verse in the Gospels which they say was a prophetic utterance of Jesus referring to their prophet Mahomet. What was the verse expunged, and from which Gospel? REUBEN.

The passage asked for is given in The Korân, chap. LXI, and reads as follows:

"And when Jesus, the son of Mary said, O children of Israel, verily I *am* the apostle of God *sent* unto you, confirming the law which was *delivered* before me, and bringing good tiding of an apostle who shall come after me, *and* whose name *shall be* Ahmed."

George Sale, in his translation of The Korân does not say which Gospel the Mohammedans claimed this verse was in. It is supposed, however, by other utterances they claimed Jesus made in reference to their prophet, to have been expunged from the Gospel by John, and to have been in context with chapter XVI, 7-14.

The word Ahmed, says Parkhurst, is from the Hebrew root H M A, and is found in Haggai II, 8, and is there translated *Desire.* "The Desire of all nations shall come." From this root the prophet Ahmed, Mahomet, or Mohammed derived his name.

Mohammed also claimed that the word *Epangellian*, in Luke XXIV, 49, translated "the promise," was prophetic of himself. He also said that he was the *Periclyte*, or "Illustrious," that this wes the true word which should be in John XVI, 7, where is now found *Paraclete*, and trauslated in the authorized version "Comforter". The Hebrew word for *Periclyte* is *Prqlit* meaning "Illustrious."

CHARLES'S WAIN. "For what Charles was the asterism named in Ursa Major known as 'Charles's Wain.'" (Vol. XII, p. 48.)

The Penny Cyclopædia says the Arabs and the Romans called this group the *waggon*, but "who Charles may have been we have no means of knowing.',

In northern Europe the old name of the Great Bear was *Karlsvagn* and the Icelanders call the two Bears "Stori Vagn" and "Litli Vagn," equivalent to Ursa Major and Ursa Minor. Magnus-Sen, an Icelandic antiquarian, says the Karl, or Carle, or Charles was Odin or Thor. The substance of this explanation may be found in Anthon's "Classical Dictionary," article *Arctos.*

N. B. WEBSTER, Vineland, N. J.

NAMES OF THE MONTHS. The names of the months embody an immense quantity of heathen mythology, and many bits of curious history. The following is some of the lore that is perpetuated in their names :

January was named from Janus, the god of gates, doors, and entrances, and thus appropriately opened the year. The Dutch called January the frost-month, the Saxons the wolf-month, on accouut of the scarcity of food at that season, the wolves becoming very troublesome in England and on the continent. In the French revolutionary calendar this month was called Nivose, the snow-month.

The name Februrary came from the verb februro, to purify, because in that month the annual lustrations were performed. Among the Dutch this was the vegetable-month. The French called it Pluvoise, the rain-month.

March took its name from Mars, the god of war, but by the Saxons it was known as the rough-month on account of the winds which then prevailed. The French for the same reason gave it the name of Ventose.

April was so called from the Latin verb aperio, to open, because in that month vegetation began to assume new life. The Dutch called it the grass-month, and the French the Germinal, the budding-month.

May was so called from Maia, the Roman goddess of flowers. By the Dutch it was called the blossom-month, and among the French the floreal, the flower-month. The Saxons gave it the odd name of Trimilchi, three milkings, from the custom that they began to milk their cows three times a day.

June was named from Juno, and among the Romans was the most auspicious month for engagements and weddings. The Dutch called it the Summer-month, the Saxons the dry-month, and the French Prairial, the meadow-month.

July was so named from Julias Cæsar. Among the Dutch it was the hay-month, among the French Messidor, the harvest-month.

August was so named from Augustus, the successor of Julius Cæsar. The Dutch called it the harvest-month, the Saxons the weed-month, and the French Thermidor, the heat-month.

The names September, October, November, and December illustrate the tenacity with which a name will cling, after its significance has departed. The year originally began with March, and then September was the seventh, October the eighth, November the ninth, and December the tenth month. September is now the ninth month, but the name seventh still clings to it, though entirely inappropriate, and the same of the other three months.

The Dutch called September the Autumn-month, the Saxons the barley-month, and the French Fructidor, that is the fruit-month.

October was called by the French Vendemairs, the vintage-month.

November was called by the Dutch the slaughter-month, by the Saxons the wind-month, and by the French Brumaine, the fog-month.

December was called by the Dutch the Winter-month, the Saxons the Midwinter-month, and by the French Frimaire, the hoar-frost month.

The Burial Sir John Moore. Prose Poem.

The famous poem on the burial of Sir John Moore by Charles Wolfe, the Irish poet (1791–1823), presents one of the saddest scenes connected with warfare. The poem has been transposed into prose, and is presented in a form well adapted to advocates of peace, by the *Pacific Banner*, March, 1894, Winthrop Center, Maine, as follows :

It was midnight when we followed the dead body of our general to the ramparts where we were to bury him. The moonbeams struggled to pierce the mist, and these and our dimly burning lantern furnished our only light as we upturned, with our bayonets, the foreign sods beneath which he was to rest. We had not shroud to wrap around him ; neither had we a coffin in which to lay him ; but often the soldier lies down to sleep houseless, and now that he had fallen to his last sleep, he needed no shelter and no useless coffin. Then we laid him down ; and he looked like a warrior taking his rest, with his martial cloak still about his lifeless body. There was an awful silence hovering over the scene. There was no muffled drum heard beating, no sad and beautiful funeral anthem sung, although nations would have considered it an honor to have been present at the funeral of one so brave. He had often, with, pleasure, heard the sound of the soldiers' guns ; but now not one dared to discharge a farewell shot. Then we prayed ; but time compelled our prayers to be few and short. Our hearts were full of grief. We spoke in words of sorrow, but silently hollowed the narrow bed and smoothed the cold earthly pillow upon which England's great general was to take his last rest. Sad thoughts rushed through our brains. Tomorrow we would be tossed by the billows towards home, where by our firesides we would relate to loving friends the story of hardships ; but he, he whom we had served and trusted would remain here in this strange land. The enemy would gladly trample over his grave, and upbraid and talk lightly of its unhappy occupant. But he would not care if they only let him sleep on in the grave where a Briton had laid him. But half of this strange heavy task was done when the clock struck the hour of retiring, and in the distance we heard the random firing of the sullen enemy's gun ; and then with sad feelings, we slowly, and carefully laid him in his lowly bed, our honored commander, who had just showed such valor on the field of battle. But we had no stone to mark the spot where he lay, nor could we carve any line to his memory. We could only leave him alone in a foreign unfriendly land. Such is war.

" *The beginning of knowledge is wondering at objects.*" — PLATO.
" *He that wonders shall reign, and he that reigns shall cease.*" — JESUS.

MASONRY. The following was written by a lady about twenty-five years ago, and read by a gentleman at a dinner after the dedication of a new Masonic Hall in Aurora, Ill. The writer was evidently something of a politician, and counting upon that good time coming, which Henry Ward Beecher prophesied, when women can vote. The poem was communicated to D. R. Adams, by C. D. Greene, then Grand (Masonic) Secretary of Rhode Island. J. Q. A.

A Mason's life is one that's free—
  Not the life though of mortar and bricks,
But out of nights enjoying a spree,
  And playing astonishing tricks.
While the "she's" at home are waiting,
  Ne'er dreaming it all a dodge,
But thinking the sad belating
  Is caused by work at the Lodge
    Where they meet upon the "Level,"
    And part upon the "Square,"
    And raise the very devil
    While congregated there.

If a bachelor chap in his courting days,
  Grows weary of being tied,
Both day and eve, almost always,
  By his fair "Dulcina's side."
The easiest way to escape awhile,
  And in fact, some call it a dodge,
Is to seek the aid of a Mason friend,
  And join a Masonic Lodge.
    Where they meet, etc.

The women don't like the Masons,
  Don't believe in them in the least,
From the Tyler at the entrance,
  To the fellow in the "East."
Lodge meetings are but covers,
  To hide some larking dodge,
Look out when "Masters and Lovers"
  Have business at the Lodge.
    Where they meet, etc.

Now whate'er the Mason's secret,
  Be they fetish, goat or ram;
Be they order good or evil,
  Worth a blessing or a psalm—
Let them keep it snug and cosy,
  Let them worship — (in a horn),
Let them be sedate and prosy,
  But as sure as they are born,
    We'll yet meet them on the "Level,"
    And ere we part, be "square,"
    For at some Lodge held revel,
    The women will be there.

Then woe betide the sinner,
  Who "spreads" it in the "East,"
Fear will make him rather thinner,
  Though he may be fat — the beast!
And all their grand regalia,
  Skin, aprons, scarf, and jewels,
We'll seize upon as plunder,
  For women ern't all fools.
    Though they don't meet on the "Level,"
    And part upon the "square,"
    Still they can raise the devil,
    If they get a chance—that's fair.

PROVERBS OF THE TONGUE. These proverbs are well worthy of a place of preservation:

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "then does the sword."

The Persian proverb wisely saith,
"Lengthy tongues—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"Tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'e let the tongue."

The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul" (Proverbs XXI, 23).

QUESTIONS.

1. In the spelling of the word "Columbia," why does Dr. Wm. H. Von Swartwout change *u* to an *o*, when he decapitates the word? Thus, he invariably put *Olombia* for *Columbia.* ORTHO.

2. Who can give us any information as to the "Legend of Babouskha"? Where can it be found? ROBINSON.

3. Why do some authors hyphenize their names? For examples, Sabine Baring-Gould, Charles Edouard Brown-Séquard. XENOS.

4. What half-dozen verses in the New Testament contain the best epitome of Theosophy? CHRISTIAN.

5. Will some of your Latinists translate the following Latin poem, belonging, it is said to the twelfth century: E. L.

Pulcra dorso, pulcra palis dentiumque serie!
Pulcra, pulcram aliorum
Formam vincis et olorum
Olorina facie
Ave, Pulcra fauce, nare, cujus nemo curaxare
Potest formam graphicis.

6. What is the classical explanation of an *apotheosis* and a *pantheon?* A O.

7. The following lines are quoted by Gerson in a sermon on the Nativity: Will some reader translate them for us? ANNA.

Anna tribus nupsit, Joachim, Cleophae, Salomaeque,
Ex quibus ipsa viris peperit tres Annas Marias,
Quas duxere Joseph, Alphaeus, Zebedeusque,
Prima Jesum, Jacobum, Joseph, cum Simone Judam
Altera dat, Jacobum dat tertia, datque Joanem.

8. A commentary on the New Testament states that Paul says he worships "The Patriarchal God," and intimates he took the expression from Virgil's *Æneid* IX, 757:

"*Ye Patriarchal Gods, under whose protection is Troy.*"

Where does Paul use this expression? I do not call to mind such language in his writings. M. M. H.

9. Has the Septuagint version of the Old Testament ever been translated literally? If not what version is the nearest literaly translation? G. C. S.

QUESTIONS.

1. We are told that there was no punctuation used in the original Hebrew, Greek, and Latin writings; that the punctuation was inserted subsequent to many of the English translations. How many women stood by the cross of Christ?

"Now there stood by the cross of Jesus his mother and his mother's sister Mary the wife of Cleopas and Mary Magdalene" (John xx, 25).

?

2. The Journal of the Grand Lodge of the United States, I. O. O. F., says the "Golden Rule Degree" was first conferred on five Past Grands by Thomas Wildey, at the organization of that Grand Body, *February* 22, 1821. Ross's "History of Odd-Fellowship," p. 419, says:

"The Degree was also conferred February 22, May 22, August 22, November 22, 1822."

Why was the twenty-second of the month selected for the conferring of the degree? ODD-FELLOW.

3. I have a book entitled "The Hidden Way Across the Threshhold, or the Mystery which hath been Hidden for Ages and from Generation. An explanation of the concealed forces in every man to open the temple of the soul and to learn the guidance of the unseen hand." By J. C. Street, Fellow of the Order S. S. S., and of the Brotherhood Z. Z. R. R Z. Z. "All things come from within."

What do the capital letters stand for? STUDENT.

4. The following is a foot-note, quoted from from A. H. Sayce's "Astronomy and Astrology of the Babylonians," p. 182, 1874:

"The star of the wolf portends tempest. The star of the wolf, the star Nibatanu, [even] the star 'Rimmon is terrible.' The star 'Rimmon is terrible,' that star for mist [and] tempest is."

Wat star is here meant, "Star of the wolf"? A. H.

5. We are informed the real name of Max Müller is Friedrich Maxmillan; and that John Fiske was John Fiske Greene. Why have these scholars changed their names? ANDREW.

6. It is stated that Michael Angelo once viewing the statue of some author, made the following remark: "If that statue actually resem- that author, credit must be given to him for the authenticity of his writings, merely from a consideration of his physiognomy." Who was the person in statue? X.

7. How is the word "Ssufimus" pronounced? This is the work of which Tholuck is the author. X.

GYPSIES. (Vol. XII, p. 44.) The name "gypsy " is from Egypt, and there are many document extant in which their sovereign is styled " King of Lower Egypt." They are also from India and retain Sanskrit names and Hindu customs. Thus they term the Deity "devil," as from the Sanskrit *deva*, a divine being. " Caliban " in the Nut or primitive gypsy dialect, signifies a blackamoor. conjurer, or a necromancer. A. WILDER.

NEW CÆSAREA. Vol. XII, p. 8.) New Jersey was so named in courtesy of Sir George Carteret, its early proprietor, who lived in the Norman island of Jersey. This last name is a corruption of the Roman name Cæsarea, and hence in documents written in Latin, the name of the colony was written " Nova Cæsarea.', In like manner, New York is written " Nova Eboracum." A. WILDER.

" BOOK OF THE AAGEL." (Vol. XII, p. 47.) *Malachi* signifies an angel, or messenger. In one of the apocryphal books (II Esdras 1, 40), the writers of the Old Testament are enumerated, the last of them being also defined as " an angel of the Lord." The passage in Malachi III, 1, will bear the rendering, " Behold, I will send Malachi." A. WILDER.

NEWTON'S THEORY. Newton believed the planets might so conspire as to derange the eath's annual revolution, and to elongate the the line of the apsides and ellipsis that the earth describes in its annual revolution around the sun. In the supposition that all the planets meet on the same straight line, Venus and Mercury on one side of the sun, and the earth, the moon, Mars, Jupiter, and Saturn on the side diametrically opposite, then Saturn would attract Jupiter, Jupiter Mars, the moon, which must in its turn attracts the earth in proportion to the force with which it was drawn ont of its orbit. The result of this combined action on our planet would elongate its elliptic orbit, and so far draw it from the source of heat, as to produce an intensity of cold destructive to animal life. But this movement immediately ceases with the planetary concurrence which produced it, and the earth like a compressed spring, bound almost as near to the sun as it had been draw from it, the reaction of the heat on its surface being about as intense as the cold caused by the first removal was severe. The earth, until it gained its regular track, would thus alternately vibrate between each side of its orbit, with successive changes in the atmosphere, proportional to the square of the variation of its distance from the sun.

The Egyptian Book of the Dead.

(VOL. X, P. 256.)

Table of contents : 1. The Religious Beliefs of Primitive People. 2. The Religion of Ancient Egypt. 3. Animal Worship in Ancient Egypt. 4. The Egyptian Pantheon. 5. The Symbolism of the Book of the Dead. 6. Translation of the Book of the Dead. 7. Index to all of the words contained in the Turin Papyrus.

Biblia Publishing Company, Meriden, Conn. Edited, with introduction, by Dr. Charles H. S. Davis. The " Book of the Dead " is the most ancient and most important of the religious texts which have come down to the present day, as regards the extent and variety of information it affords. The celebrated Egyptian theological work, and the oldest book in the world, is a group of Hermetic books which has been called the " Funeral Ritual, or Book of the Dead," and was considered by the Egyptians as an inspired work ; and for over 5,000 years its prayers, hymns, and litanies were in use. Some chapters of the book declare that they were written by God himself, and that they reveal his will and the divine mysteries of man. The Egyptian title was " The Manifestation of Light," or in other words, " The Book Revealing Light to the Soul." The book was destined to instruct the soul in that which would befall it after death, and its contents reformed the reader what he would have to be passed through, and their efficacy secured him against the dangers feared, and assured to him blessings desired.

The Book of the Dead gives us the completest account of primitive belief. We learn from this remarkable book that the standard of morality with the ancient Egyptians was very high. " Not one of the Christian virtues," writes Chabas, " is forgotten in the Egyptian code ; piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the needy, deference, to superiors, respect for property in its minutest details," etc. It shows that thousands of years before Christ the Egyptians held lofty conceptions of the Deity ; that they believed in one God, self-existent and omnipotent ; that their moral ideas were of the purest and best.

Only two translations of the entire work have been completed ; one in English by Dr. Birch, in 1867, which is very inaccurate, and now very scarce, and the other in French by M. Paul Pierret, in 1882.

In order that the mythology and symbolism of the Book of the Dead may be thoroughly comprehended, an account is given of the Religion and Mythology of the Ancient Egyptians, with chapters on Animal Pantheon, etc., and a complete index to all of the words in the Turin Papyrus. This index is taken from M. Lieblin's *Iaden Alphetique de tous les mots contenus dans le Livre des Morts.* This index alone costs $3.00 to import.

Method of Finding the Date of Easter.

BY PROF. H. A. WOOD, A. M., OF THE STEVENS SCHOOL, HOBOKEN, N. J.

The following is a simple method of ascertaining the date of Easter, or the Sunday on which it occurs. The tables extend from the year 1700 to 2100, a period of 400 years.

Several methods have been devised for finding the date of Easter for any year, but they are for the most part too complicated to be easily understood by the general public. By carefully studying the following tables and explanations, the required date for any year can be readily found. Several examples are added to familiarize the learner with the use of the tables.

By the reformation of the Calendar, the 14th day of the paschal moon was brought back to the time fixed by the Council of Nice, from which it had come to deviate more than four days. That Council decreed that Easter Sunday should be celebrated on the first Sunday after the full moon which happens upon, or the next after the 21st of March. If a full moon falls upon a Sunday, Easter is the following Sunday. It is obvious from this that Easter cannot happen sooner than the 22d of March, nor later than the 25th of April, which have been called the paschal limits.

By the method of finding the date of Easter as here explained, it is necessary to ascertain the Golden Number for the year, and the Dominical Letter, and the Epact. As the Epacts are readily tabulated in connection with the Golden Numbers, we shall first give the Table in which the Golden Number can be found for the required year. In the Table following, the Epact is found beneath the Golden Number for the year, the Index letters and Centennial years being given at the left.

The Golden Number, or Lunar Cycle, is a period of 19 years, when the sun and moon return very nearly to the same positions. It is sometimes called from its inventor, Meton, an Athenian astronomer, the Metonic Cycle. The Athenians had it inscribed in the public square in golden letters, whence the name. The number of the year in the cycle is called the Golden Number.

The Epact is a term employed to represent the age of the moon at

the beginning of the year; that is, the number of days that have elapsed since the last new moon of the previous year.

The Romans represented the days of the week by the first seven letters of the alphabet, beginning each year with A, and repeating these letters throughout the year. The letter that falls on Sunday is now the only one used, and is called the Dominical Letter.

The Solar Cycle is a period of 28 years when the same days of the week recur on the same days of the year.

TABLE OF THE GOLDEN NUMBERS.

FOR ANY YEAR FROM 1700 TO 2100.

LOOK FOR THE GOLDEN NUMBER UNDER THE CENTENNIAL OPPOSITE THE INTERMEDIATE YEAR.						CENTENNIAL YEARS.			
						1800	1900	2000	1700
INTERMEDIATE YEARS.						GOLDEN NUMBERS.			
0	xx	xx	xx	xx	xx	15	1	6	10
1	20	39	58	77	96	16	2	7	11
2	21	40	59	78	97	17	3	8	12
3	22	41	60	79	97	18	4	9	13
4	23	42	61	80	99	19	5	10	14
5	24	43	62	81	..	1	6	11	15
6	25	44	63	82	..	2	7	12	16
7	26	45	64	83	..	3	8	13	17
8	27	46	65	84	..	4	9	14	18
9	28	47	66	85	..	5	10	15	19
10	29	48	67	86	..	6	11	16	1
11	30	49	68	87	..	7	12	17	2
12	31	50	69	88	..	8	13	18	3
13	32	51	70	89	..	9	14	19	4
14	33	52	71	90	..	10	15	1	5
15	34	53	72	91	..	11	16	2	6
16	35	54	73	92	..	12	17	3	7
17	36	55	74	93	..	13	18	4	8
18	37	56	75	94	..	14	19	5	9
19	38	57	76	95	..	15	1	6	10

TABLE FOR FINDING THE DOMINICAL LETTERS.

Look for the Dominical Letter under the Centennial opposite the intermediate year.				CENTENNIAL YEARS, beginning with the year 1700.			
				1800	1900	2000	1700
				DOMINICAL LETTERS.			
0	xx	xx	xx	E	G	BA	C
1	29	57	85	D	F	G	B
2	30	58	86	C	E	F	A
3	31	59	87	B	D	E	G
4	32	60	88	*AG	CB	DC	FE
5	33	61	89	F	A	B	D
6	34	62	90	E	G	A	C
7	35	63	91	D	F	G	B
8	36	64	92	CB	ED	FE	AG
9	37	65	93	A	C	D	F
10	38	66	94	G	B	C	E
11	39	67	95	F	A	B	D
12	40	68	96	ED	GF	AG	CB
13	41	69	97	C	E	F	A
14	42	70	98	B	D	E	G
15	43	71	99	A	C	D	F
16	44	72	x	GF	BA	CB	ED
17	45	73	x	E	G	A	C
18	46	74	x	D	F	G	B
19	47	75	..	C	E	F	A
20	48	76	..	BA	DC	ED	GF
21	49	77	..	G	B	C	E
22	50	78	..	F	A	B	D
23	51	79	..	E	G	A	C
24	52	80	..	DC	FE	GF	BA
25	53	81	..	B	D	E	G
26	54	82	..	A	C	D	F
27	55	83	..	G	B	C	E
28	56	84	..	FE	AG	BA	DC

* When two letters appear, the first is used for January and February ; the second for the remaining months of the year.

TABLE FOR FINDING EASTER.

D.L.				Epacts.				Date of Easter.
A	23	22	21	20	19	..	..	March 26
	18	17	16	15	14	13	12	April 2
	11	10	9	8	7	6	5	" 9
	4	3	2	1	0	29	28	" 16
	27	26	25	24	..	..	..	" 23
B	23	22	21	20	19	18	..	March 27
	17	16	15	14	13	12	11	April 3
	10	9	8	7	6	5	4	" 10
	3	2	1	0	29	28	27	" 17
	26	25	24	..	..	..	..	" 24
C	23	22	21	20	19	18	17	March 28
	16	15	14	13	12	11	10	April 4
	9	8	7	6	5	4	3	" 11
	2	1	0	29	28	27	26	" 18
	25	24	..	..	..	..	..	" 25
D	23	..	..	..	..	..	..	March 22
	22	21	20	19	18	17	16	" 29
	15	14	13	12	11	10	9	April 5
	8	7	6	5	4	3	2	" 12
	1&0	29	28	27	26	25	24	" 19
E	23	22	..	..	..	..	..	March 23
	21	20	19	18	17	16	15	" 30
	14	13	12	11	10	9	8	April 6
	7	6	5	4	3	2	1	" 13
	0	29	28	27	26	25	24	" 20
F	23	22	21	..	..	..	..	March 24
	20	19	18	17	16	15	14	" 31
	13	12	11	10	9	8	7	April 7
	6	5	4	3	2	1	0	" 14
	29	28	27	26	25	24	..	" 21
G	23	22	21	20	..	..	..	March 25
	19	18	17	16	15	14	13	April 1
	12	11	10	9	8	7	6	" 8
	5	4	3	2	1	0	29	" 15
	28	27	26	25	24	..	..	" 22

TABLE OF THF EPACTS.

GOLDEN NUMBERS.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
EPACTS FOR THE YEARS CORRESPONDING TO THE GOLDEN NUMBERS.																			
A . . { 1700 / 1800	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
B . . { 1900 / 2000	29	10	21	2	13	24	5	16	27	8	19	0	11	23	3	14	25	6	17

The Table of Epacts is so arranged that beneath the Golden Number is given the Epact corresponding to the Golden Number of the required year. It will be observed that the same index letter, A, answers for 200 years, beginning with the centennial year 1700 ; and that B, in like manner, answers for the following 200 years, beginning with 1900. For finding Easter we then have the following

RULE

1. Find the Golden Number for the required year.
2. In the "Table of the Epacts" find the Epact for the year corresponding to the Golden Number.
3. Find the Dominical Letter for the year.
4. In the "Table for Finding Easter," opposite the Dominical Letter and Epact for the year, will be found the date of Easter.

EXAMPLES.

1. Required, the date of Easter 1891. Reference to the tables shows the Golden Number to be 11, from which we find the corresponding Epact to be 9. The Dominical Letter is D. Under "Table for Finding Easter," opposite D and Epact 20, is March 29, the date of Easter.

2. Find the date of Easter 100 years hence, or for 1994. The Golden Number is 19 ; Epact is 17 ; Dominical Letter is B. Easter will occur April 3.

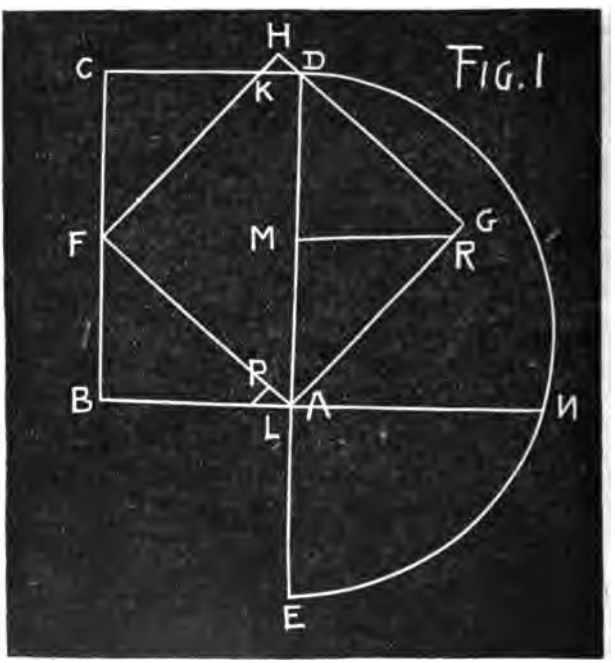
3. Show that Easter fell on April 17, in 1870; on April 25, in in 1886 ; and that it will come on April 15, in 1900.

Practical Geometry.

BY THOS. P. STOWELL, ROCHESTER, N. Y.

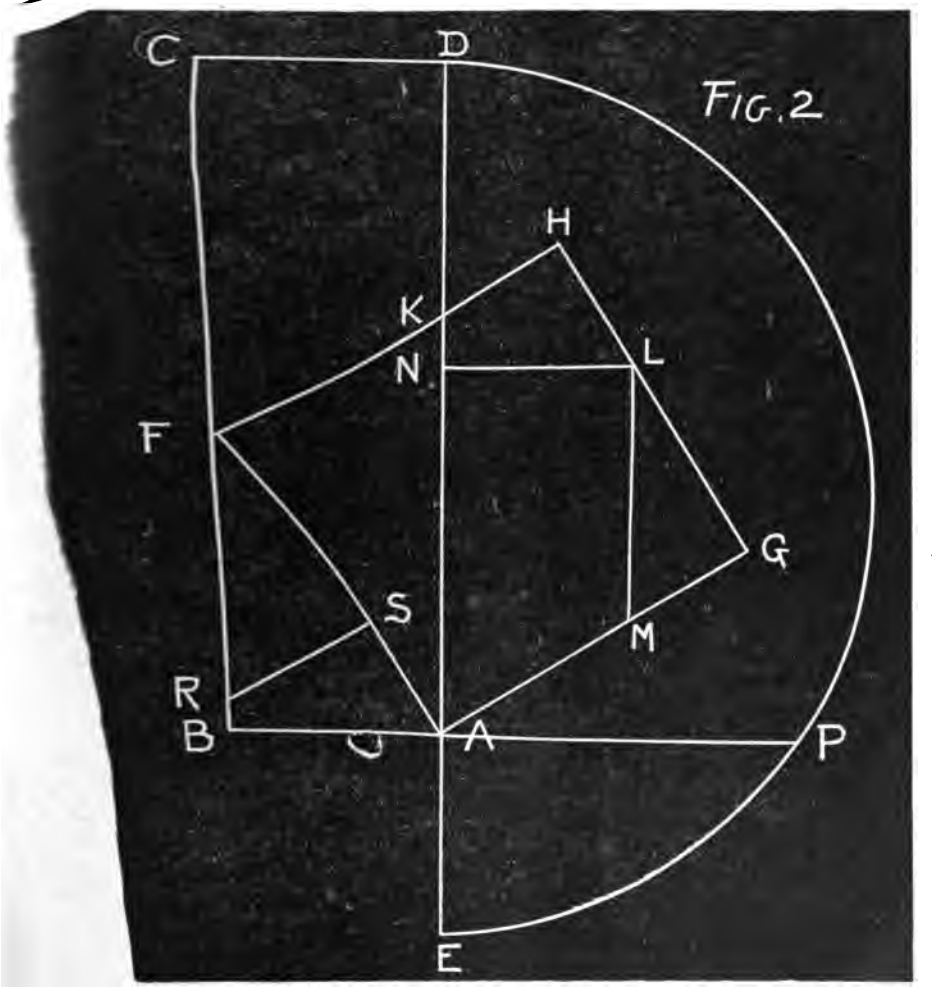
To divide any rectangle into such parts, that being put together, they may form a perfect square.

Case I. Let the rectangle ABCD be less than 1 to 2. Figure 1.



Suppose in the rectangle ABCD, that AB=1, and BC=1¾. Produce the side DA, so that AE=AB. On DE, describe the semicircle DNE, N being the point where BA produced cuts the semicircle. Make AF=AN; and on AF describe the square AFHG. In this Case, the side side HG of the square will always pass through D. From the triangle ABF cut off the small triangle APL=triangle DHE. Make the triangle AMR=triangle FCK. Then the remaining figure, FBLP=DMRG; which is easily seen by the construction, and the similarity of triangles, and the sides being equal.

Case II. When the rectangle is less than 1 to 4, and more than 1 to 1, as ABCD, Figure 2,



Proceed in the same way, as in Case I, to describe a semicircle and a square on AF. In this Case, the point K falls in the side AD, instead of CD. Hence the dividing lines of the rectangle will be a

little different from Case 1. Make the trapezium ANLM=FCDK; L will fall on the side HG. Make RB=KN, and draw RS perpendicular to AF. Hence because of the equal angles, of the two trapeziums ABRS, and LNKH, with two sides in each eqnal to each other by construction, and all the sides respectively parallel to each other, those trapeziums are identical and equal. Therefore, because FK=AM, we have KH=MG=RS; and HL=AS. Therefore, LG=FS, and the two triangles LGM and FSR are identical. Hence the point L is in the line HG.

When the rectangle is more than 1 to 4, and less than 1 to 8, the construction is substantially the same; but perhaps the better way would be, in this case to cut the rectangle in two, and place the equal parts side by side, and proceed as in Case I. Any number of *equal squares*, by this process, can be divided, and the parts joined, so as to form one perfect square.

Joe English Hill, New Boston, N. H.

Joe English, old Joe English,
You have a curious name;
You have a grand and lofty look,
That is always just the same;
I've heard of tales in childhood's hour,
Of the red man strong and bold,
Who love to hunt the timid deer,
Within your leafy fold.

Joe English, old Joe English,
Your're a very ancient place,
With piles and piles of granite rocks,
And your homely Yankee face.
I wonder if that hunter band,
With their bows and arrows true,
E'er thought that we, the pale-faced ones,
Would love the dear place too?

Joe English' old Joe English,
How many memories throng
Around thy dear old cherished name,
And the red-browed hunter, gone.
Thou'rt full of revolution tales,
When old tory England ruled,
And the effigy of Washington
Adown thy steep was hurled.

Joe English, old Joe English,
More than sixty years ago,
A cottage reared its humble head
Upon thy northern brow;
A merry group of children played
About its grassy door,
And one is now* a merchant prince,
And one† on Cengress floor.

Joe English, old Joe English,
There were many dear ones trained
In the school-house at thy lower base,
Who now with us remain.
And some have gone to other lands,
And many God has owned,
To grace His glorious home on high,
And deck a Savour's crown.

Joe English, old Joe English,
Many wealthy ones of earth
Were reared upon thy sunny sides,
Where stands their childhood's hearth.
Thou hast seen the parting struggle,
When they left the dear loved spot,
To seek in other scenes and friends,
An honored, happy lot.

U NITE and UNITE are the same—so say yo U,
N ot in wedlock, I ween, has this unity bee N,
I n the drama of marriage each wandering *you* T,
T o a new face would fly—all except you and I,
Each seeking to alter the *spell* in their scen E.

Books and Pamphlets Received.

TRADITION ; ITS ORIGIN AND DEVELOPMENT. By Ernest de Bunsen, London, England. Vols. I and II, pp. 316+360=676. Printed in in the German language, by Broedhaus, Leipzig, 1889. Illustrated. These two volumes have just been received from the author with a letter of presentation. We have read with great interest se six of his former works with much profit and light on the hidden wisdom that has been made manifest through them in developing the traditions.

These volumes are a mine of information on the development of tradition from the earliest times down through the æons, discussed in a candid manner and a desire to arrive at the Truths that have come down in this covert way. De Bunsen is an author that has no peer in bringing to light many of the concealed facts of the historical religions of the past, as well as the present systems founded on the Hebrew writing, Gospel historicals, Pauline epistles, Petrine fragments, and other apocryphal writings of the apostolic, and subsequent ages. De Bunsen's already published works attest these statements :

Hidden Wisdom of Christ and the Key of Knowledge, or History of the Apocrypha. Two volumes, 1865 ; pp. 479+515=994.

Keys of Saint Peter, or the House of Rechab, connected with the History of Symbolism and Idolatry. 1867 ; pp. 422.

Chronology of the Bible, connected with Contemporaneous Events in the History of Babylonians, Assyrians, and Egyptians. 1874 ; pp. 138.

The Angel-Messiah of Buddhists, Essenes, and Christians. pp. 383. 1880.

Islam, or True Christianity, including a Chapter on Mahomed's Place in the Church. 1889 ; pp. 176.

Origin and Development of the Trinitarian Doctrine. Essays on Church History. Pp. 32.

The Pleiades and the Zodiac, in their relations to Biblical Symbolism. In German ; an edition to be published in English.

Two Brief Essays : " According to the Scriptures." (I Cor. xv, 4.) (NOTES AND QUERIES, April, 1894, pp. 112-116.)

SOUTHERN NEW HAMPSHIRE BAR ASSOCIATION. Proceedings of Second Annual Meeting, Concord, N. H., Feb. 24, 1893. President's address by David Cross ; annual address by Edgar A. Aldrich ; Biographies of Bradbury P. Cilley, Daniel Clark, William J. Copeland, L. Cushing, Benjamin M. Farley, and Luther S. Morrill. Second annual banquet with sentiments and replies. Portraits of the Supreme Court of N. H., 1893 ; Edgar A. Aldrich, and William L. Foster. 8qo. pp. 104. Part Two of Vol. I. Received from James P. Tuttle.

Pamphlets, Exchanges.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. Edited by Prof. William T. Harris, 914 Twenty-Third Street, N. W., Washington, D. C., to whom all communications for the editor should be sent. Published by D. Appleton & Co., 3 Bond Street, New York City. Subscription, $3.00 per volume ; 75 cents single number. Issued quarterly. Volume XXII was completed December, 1893, by the 88th number now published. This journal is for the thinker, the philosopher; it is edited by a thinker, a Hegelian philosopher, world-wide known, born for a leader in speculative thought. "One is never alone with his books," says a thinker ; one cannot be alone with this journal before him.

Goethe's Märchen : a politico-national confession of faith of the poet, by Dr. Hermann Baumbart; The Secret of Kant, by Gordon Clark ; Mystic Theology, by Dionysius Areopagita ; Friendship, by Leonora B. Halsted ; Aristotle's Doctrine of Reason, by William T. Harris ; A Glimpse into Plato, by Florence James Williams ; On the Difference between Knowledge and Belief as to the Immortality of the Soul, by W. Lutoslawski. Such are the contents of this number. Send your subscription and renewals to the publishers, New York.

THE THEOSOPHIST for January, 1894, has Old Dairy Leaves XXII, the Riddle of the Universe, the Horoscope of Annie Besant, the Esoteric Significance of the Ten Avatârs, Spirituality, and the Doctrine of Maya. This number has bound with it as an appendix, the General Report of Eighteenth Anniversary of the Theosophical Society, at Adyar, Madras, India, Dec, 27-30, 1893, containing the official documents, of 78 pages. Annual subscription, $5.00, in America. Address Occult Pub. Co., Box 2646, Boston, Mass.; The Path, 144 Madison Avenue, New York City; or direct to Adyar, Madras, India.

THE WORLD'S ADVANCE THOUGHT, AND THE UNIVERSAL REPUBLIC. Lucy A. Mallory, Editress and Proprietress, Portland, Oregon. New Series, Vol. VIII, No. 1, January, 1894. This formerly 16-page quarto now comes in an octavo form, a far more convenient form for reading, reference, and preservation. "The unity of humanity is the millenium of peace" is the motto of this thought-full monthly. Only 50 cents a year. "From everlasting to everlasting."

FOOD, HOME, AND GARDEN. Published by the Vegetarian Society of America, 310 Chestnut St., Philadelphia, Pa. Edited by Rev. Henry S. Chubb. 50 cents a year. Department devoted to The Faithists and their literature, progress and development. Chapters and books from Oahspe, the new Bible, are reprinted. Correspondence from Shalam, Las Cruces, New Mexico.

NEW LIGHT FROM THE GREAT PYRAMID. The Astronomico-G graphical System of the Ancients Rediscovered and Applied to Elucidation of History, Ceremony, Symbolism, and Religion. By bert Ross Parsons.

Whenever we hear of growls from the Russian Bear, or the Am can Eagle flapping his wings, we recognize at once the familiar he dic emblems of the Russian Empire and the American Republic. the present work it is shown for the first time that the only bears in the stars fall to Russia, and the only eagles to America, by vir of a prehistoric universal astronomico-geographical system, which a displays the constellation Taurus over the Taurus mountains, and ancient Chersonesus Taurica (the modern Crimea), which was home of the Tauri, or Bulls, the Scythian ancestors of the mod Saxons, or people known as John Bull; and in like manner the c stellation Perseus over Persia; Orion over Iran; Medusa over Medes; the Unicorn over British India; Capricornus-Pan over Pa ma; the Ram over Rome; the flaming Lion and Dragon over Chi Cygnus-Canaan over Canada; Virgo over the Pacific Ocean (Blessed Virgin and Star of the Sea being known in the Orient not Virgo, but as Durga), etc.

In following the course of the constellations, when those immoval and perpetually fastened upon America are reached, it appears t while all that is sublime in the prehisteric past centers upon Egy all that is sublime in the prehistoric past centers upon America; a as the curtain which has hitherto concealed the prehistoric connecti between the peoples of ancient Egypt and America is lifted, it is se that, the people of the Eagle on the Nile being descended from original people of the Eagle on this continent, the twain are one, a that prehistoric America was the original Eagle and Eagle-land, pri to the mighty dispersion in the days of Peleg, when the earth was vided and the great globe itself was nearly rent asunder. Anci America is seen to have been inhabited by the grand race of men w left their deathless traces upon the surface of the globe and amo the stars of the sky; and it is found that all the heraldry of the tions, and all the emblems, cermonies and figures of religion a epic poetry are derived from the art and the science, the trinmph a the destruction of ancient America.

The work contains a map both of the surface of the Globe and the constellation of the Heavens, with numerous rare and signific illustrations of value. "New Light from the Great Pyramid" is co ously illustrated, handsomely printed, and bound in a substant manner, scientific size, and is a most important addition to the lite ture of the day. Price, $4.00. Postpaid to any part of the wo reached by the Postal Union. The trade supplied. Published THE METAPHYSICAL PUBLISHING CO., 331 Madison Avenue, New Yo

THE AMERICAN FOLK-LORE SOCIETY. This Society is about to undertake an extensive scheme of publications, under the name of "Memoirs of the American Folk-Lore Society." The first volume of the series, to be published in March, will be "Folk-Tales of Angola," by Heli Chatelain, late United States Cmomercial Agent in Loanda, West Africa. The work, which, together with an explanatory introduction, will give in original text and literal translation the oral literature of the West African coast, will be the first published representation of the ideas, emotions, and moral sentiments of races from which has been derived a great part of the negro population of the Southern States, and will therefore have an important bearing on American history. Among other works intended to continue the series are collections of the French Creole tales of Louisiana, and the current superstitions still found in great mass among the English speaking population. It will be seen that the publication proposed will constitute an important addition to Americana; but the complete execution of the plan will depend on adequate support from the American public. For this purpose, the numbers of the Society should be increased by at least five hundred. Persons interested in the work of the Society will gladly be received as members, the annual fee being $3.00, giving the member a right to a copy of the organ of the Society, "The Journal of American Folk-Lore" (Quarterly). A subscription of $10.00 to the Publication Fund will include the membership fee, and entitle the subscriber to all the publications of the Society, including the Memoirs, of which it is proposed to issue several numbers annually. For an undertaking which concerns all sections of the United States and Canada, it would seem that it ought not to be difficult to produce necessary support, and that in especial collectors of Americana would be glad to lend their aid. Persons wishing to become members, or subscribe to the Publication Fund, will please address the Permanent Secretary, W. W. Newell, Cambridge, Mass.

SPECULATIVE FREEMASONRY. Lecture upon the Origin of Craft and High Grade Masonry, and showing the great antiquity of the combined system. Delivered in Manchester, Eng., March 31, 1883, by John Yarker; 33—96°. Pp. 16.

RECAPITULATION OF ALL MASONRY. A description and explanation of the Universal Hieroglyph of the Master of Masters. Orient of Memphis. XXXVIII MDCLXXXXII. Translated from the French by John Yarker, 33—96°. 1883; 16.

MASONIC CHARGES ADD LECTURES. A Series translated from the French. By John Yarker, 33—96°. 1880; pp. 190. Manchester, Eng.

The American Anthropologist.

An Illustrated Magazine of ninety-six pages, published quarterly under the auspices of the Anthropological Society, Washington, D. C. Among its recent contributors are: Ad. F. Bandelier, Alexander McIville Bell, James H. Blodgett, Franz Boaz, John G. Bourke, Daniel G. Brinton, Swan M. Burnett, A. F. Chamberlain, Frank Hamilton Cushing, J. Owen Dorsey, J. Walter Fewkes, Robert Fletcher, George Bird Grinnell, Albert S. Gatschet, John McGregory, Wm. T. Harris, J. N. B. Hewitt, F. W. Hodge, Walter J. Hoffman, W. H. Holmes, Walter Hough, D. S. Lamb, F. A. March, Otis T. Mason, Washington Matthews, W. J. McGee, J. D. McGuire, James Mooney, James C. Pilling, J. W. Powell A. R. Spofford, A. M. Stephen, Cyrus Thomas, William Wallace Tooker, Lester F. Ward, James C. Welling.

A quarterly bibliography of anthropologic literature, compiled by Dr. Robert Fletcher, is a valuable feature of each issue. Subscription, $3.00 per annum. Address "American Anthropologist," 1315 Corcoran Street, Washington, D. C.

THE HUMANITARIAN. A monthly magazine edited by Victoria Woodhull Martin. New York, 20 Vesey St. London, 2 White Hart St., Paier Nosler Square. Price, six pence, or ten cents. In its IIId year. Man grows as higher grows his aims. "The best of the six penny magazines." $1.50 a year. Devoted to social problems, uses and abuses of drugs, economic questions, employer and employee, taxation, pulpit and press, marriage, and questions of reform. News, comments, correspondence. Open column. pp. 80 each.

POPULAR ASTRONOMY, for March, 1894, contains Photograph of the full moon for frontispiece. The Moon II, by W. W. Payne; Optical Glasses, with special reference to telescope objectives (illustrated) by J. J. Brashear; Shooting Stars, how to observe them VII (illustrated), by W. F. Denning; The Fixed Stars II, by W. H. S. Monck; Constellation Study V, by Winslow Upton; Variable Stars V (illustrated), by J. A. Parkhurst; Richard A. Proctor (Plates XVII, XVIII), by Charlotte R. Willard; Photograph of the Pleiades and two Asteroids, by H. C. Wilson; Two New Variable Stars, by M. Fleming; Planet notes and Tables for March, by H. C. Wilson. Practical Suggestions. General Notes. Star Chart, Plate XIX. $2.50 per year (ten numbers). Address W. W. Payne, Northfield, Minn.

HISTORY OF HAYTI LODGE No. 58., I. O. O. F., Savannah, Georgia. By A. N. Mauncy, Secretary. From January 14, 1869 (institution), to January 1, 1894. 24mo pp. 54. This cloth bound book gives a detailed account of the Lodge, its developments, progress, membership, visits, officers, etc. Every member should have a copy for his own use, as a souviner, and for it historic matters. Received from Bro. Calvin A. Jones, member of Hillsborough Lodge No. 2, Manchester, N. H., who is now residing in Savannah, Georgia.

BOOKS AND PAMPHLETS in all departments of literature for sale, exchange, and to give away. Write to this office what you are wanting. Town histories bought, sold and exchanged. Send list of books that is wanted. Send list of books you have for exchange.

ANNALS OF MATHEMATICS. Pure and Applied. Bi-Monthly, $2.00 per annum. Quarto. Successor to "The Analyst," formerly edited and published by Dr. Joel E. Hendricks. These "Annals of Mathematics" are edited by Professors Ormond Stone and R. S. Woodward. Address Prof. Ormond Stone, University of Virginia, Va. The lover of mathematics cannot fail to find in these "Annals" sufficient material to engage his skill during the two months interim of publication. We confess that many of the problems and solutions are beyond our ken, but for all that, we are glad to get into the deep at times as it lends new courage for subsequent exploits.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. An illustrated magazine of Human Nature. Fowler & Wells Co., 27 East 21st Street, New York. $1.50 a year. XCVIth volume commences with Jan., 1894. A live magazine by live publishers. Intelligent papers on vital subjects, of interest to all. Trial subscribers, six months, 50 cents. This publication should be read by every family in the land.

ASTRONOMICAL JOURNAL. Published semi-monthly in Boston, Mass. Edited by Benj. Apthorp Gould, address Cambridge, Mass. Price $5.00 a year. Now in its XVIth volume, 24 pp. each; quarto. Each volume indexed. This quarto fortnightly journal contains the latest researches and results of observational and mathematical astronomy, and has a world-wide reputation.

JOURNAL OF AMERICAN FOLK-LORE. William W. Newell, Editor. A quarterly octavo magazine filled to the brim, each number 88 pages, with the traditions, legends, folk-lore of our own country and nation. Twenty-one numbers have been published; most valuable collection of what is a part of the real history of our forefather days. We have begun none too soon to preserve this material of former times and a race of people. We all feel younger after reading this class of literature which was in vogue when earth seemed to be nearer heaven than now. Single numbers, $1.00, published by the American Folk-Lore Society. Address Wm. W. Newell, Cambridge, Mass.

The Theosophist.

XVth Volume. Devoted to oriental philosophy, art and literature, and occult studies. Published at Madras, Adyar P. O., India., at the Theosophical headquarters, at Rs. 8 per annum, or $5.00. "There is no religion higher than Truth" is its motto. Back Nos. and Volumes may be obtained. To be obtained also, at No. 7 Duke Street, Adelphi, London; W. Q. Judge, Box 2659, New York.

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MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. MAY, 1894. No. 5.

ONE DOLLAR A YEAR IN ADVANCE.

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1894.

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To Subscribers to Notes and Queries.

☞ TAKE NOTICE. The six pages (111 to 116) stitched on front of this May No. 5, 1894, belong in the April No., and should be put in the proper place when this volume for 1894 is bound. ☜

Books Wanted by S. C. Gould, Manchester, N. H.

The Testament of the XII Patriarchs: An attempt to estimate their Historic and Dogmatic Worth. Cambridge, 1869. Appendix, containing a collation of Roman and Patmos MSS., and bibliographical notes, Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

New Materials for the History of Man, derived from a Comparison of the Calendars and Festivals of Nations. By R. G. Haliburton. Halifax, Nova Scotia, 1863 and 1864.

Appendix E to Poetry of the Hebrew Pentateuch, Four Essays on Moses and Mosaic Age. By M. Margoliouth. London, 1871.

An Inquiry into the Ancient Greek Game supposed to have been invented by Palamedes. Plates. 4to. London, 1801.

Cambridge Key to the Chronology of the Hindoos. Anonymous. London. Before 1832.

Essay on the Science of the Chaldeans and Egyptians. By Edward V. Kenealy. London.

Essay on the Science of the Egyptians and Chaldeans. By Sir William Drummond. Before 1824.

Collection of Authentic Records belonging to the Old and New Testaments. By William Whiston. London, 1722.

The Scattered Nation. Vol. I. By M. Margoliouth. London, 1866.

The Sublime Porte. By Major Scott Phillips. Before 1880.

The Similies of Homer's Iliad, by W. C. Greene. Longmans and Green. London, 1877.

Dissertation on the Logos of Saint John, by Richard Laurence. Oxford, 1808.

Creed of Athanasius proved by a mathematical parallel, by E. B. Revilo. London, 1859.

Hebrew Mythology of the Old and New Testament. By Bauer. London, 1820.

Dissertation on the Antiquity, Origin and Design of the Principal Pyramids of Egypt. By Thomas Yeates. London, 1833.

(SEE THIRD PAGE OF COVER.)

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" Who keeps back Truth a beauteous diamond hides." — E. V. KENEALY.

VOL. XII. MAY, 1894. No. 5.

SPIRIT.

BY HERBERT E. CROSSWELL, PROVIDENCE, R. I.

In looking upon nature out of the heart instead of the eye, or in casting up results from observation through the conscience, rather than with the intellect, we find a moral interpretation as the necessary accompaniment of all phenomena. Hence the religious aspect that colors the utterance of every true bard and sage, from ancient down to modern times. In this thought, this power of inspiration, filled with the moral sentiment, all true being is created; all that we call nature is here marked with the seal of Spirit.

Man creates all he is conscious of. When he opens his eyes and beholds the mighty hills, the grand canopy of stars at night, or the fleecy cirrus by day, he ascribes reality to the conception of mind. Mind is the creator, and thought gives it expression. As it is with sight, so it is with each of the remaining senses. And the reason why disagreeable sensations confront us is because the mind is guilty of disobedience to the highest law. We do not realize that the "Law and the perception of the law are at last one." When man is perfect all sensation will be ecstacy. He is much engrossed in intrigue, with designing

his own ruin, and in turn recovering his centrality by the same means, only to fall again. He does not yet see that the life of his life, the moral law, that force within his own bosom, is both fulcrum and power, and as much as he is bereaved of this cause, he is a stranger to himself and to Nature. Hegel saw that the moral law was identical with Life, and could not be separated from the Absolute; he looked upon our efforts to gain a clear conception of the highest as an inward development of the Absolute itself, which, by constant application of thought, would gradually bring into consciousness all that the universe contains. When we once feel the realization of this truth, all meaner experiences fall to a lower level, — then we can see results, get glimpses of our divine nature, perceive our relation to the Absolute, to Truth. With this intuitive reception we are no longer deceived by the illusions of the world. Seek ye first the the kingdom of God (Truth) and all things shall be added unto you, is sound philosophy. Or, adversely, if the mind grows in a viscious atmosphere with impure nourishment, it will gather these qualities in its environments; these will harmonize with, or reflect the character.

Intellectual goodness, or goodness that co-exists with intellect, is creative; health and youth are its offsprings. Nothing is greater than it, for it is supplied from the Eternal; this is the true religion, for it teaches us to find God within ourselves. As religion now appears, or is upheld by its representatives, it takes no hold on the real life of man. In all honesty I am neither satisfied nor chereed by their appeals to add my own convictions to their noisy clamor. But I know that which is to come will satisfy, will cheer me. Nay, already I have glimpses of the power that brings the true Fire. Intuitive reception, things divine, do not come to the sensual, excited, and pleasure-loving; but to the quiet heart, the lover of solitude, who can measure the gifts? Here, if anywhere, we see what the divine nature showeth; not symbols alone, but the reality itself comes, when we taste divine wisdom. It is not through the schools that we get the immortal nectar. For all the learning of all the universities in all the worlds is a crude understanding compared with one draught of this, the true knowledge.

Men think inspiration comes from narcotics—alcohol and cordials—but these are counterfeits of the true Fire. The difference between the effects of Truth and the effects of alcohol is, one is "God's wine, the other is devil's wine"; one is spiritual, the other is material. Tricks, intrigues, and lies soon have their day, but Truth lasts forever, is twin to the conscience; hence absolute Truth, or intellectual perception alone, like a single sex is barren, but marry it to the conscience, or absolute good, it will bear much fruit. When the mind opens and sees the great law of Necessity that unites Truth with the Conscience and which holds the vast process of events in their proper order, and all things fall into place, in obedience to that law, we perceive with painful accuracy the wide gulf that separates the spiritual fram the material world, or the spiritual cause from the sensuous fact. Spirit is self-sustaining; matter is not. Spirit teaches the lessons of the moral law, and from every fact in life, the smallest as well as the greatest, it speaks of the Eternal. Matter holds the senses, commands obedience, and they who serve her here are terrible slaves. All the evils of life are her offsprings; but Truth, the flower of the intellect is her bitter enemy. O Truth! who revealest to my understanding the eternal law of Good, with thee I have nothing to fear.

Fear is ignorance. Nature is never afraid; she is out all night and looks refreshed in the morning. Her brow — the mountain peaks — wears the smile of the sun before she yet steps out of her night-robes, while we still tremble with the nightmare of our dreams.

All men were once angels; the moment they were born they became fallen. And the reason that childhood is joyous is because children think that they are still in heaven.! When the age of reflection arrives they too will see that the fracture of mortality extends the whole length of their being. Then like the holy bards of old they will cry unto the Silence: Open the door of Truth, O my Soul! let me feel again the waves of eternal beauty vibrate and mix with the spiritual law of my being.

The lover of Truth acquires Truth. Content to create his own environments, his own world, he knows that what belongs to him he shall have, because Truth worketh through and above all other methods into the absolute itself.

These flashes of light I offer with emphasis for I find them written on the dome of the intellect and reflected in the human conscience; thus giving to man the attributes of the Eternal. We must find refuge, not alone in Truth, but in its application to the affairs of life. I cannot find other means than the moral law for a universal medicine. When we say that God is within man, we mean that the absolute, the Unconditioned, holds possession there. These terms should be defined as Good, as Innocence, as Virtue; attributes of man that are his beatitudes, they are supreme, they burn and destroy all dross of both mind and body, for they are the realities and revelations of the soul.

O divine Intelligence, Wisdom—Truth, omnipotent authority, who art the substance of Goodness itself, whose nature holds no evil, whose power is not divided; Thou who art Life, invisible, immortal, supreme, who knowest no co-life, omnipotent reality of Good; Principle, the fountain of all virtue, of all innocence, of all love; in whose nature there is no justice, because Thou art never conscious of injustice, for Thou art sinless, unconscious of aught unlike Thyself. Thou art Truth, the Absolute, the Unconditioned, Eternal, Infinite Mind; there is nothing beside Thee; from the invisible atom to the unbounded universe, Thou art reflected as Love.

Men have come to think that the spiritual aspiration of the mind, that is the desire toward a higher ideal, is the sign of an effeminate nature; that Plato's philosophy, and Kant's, are now obsolete, existing now as some past history of mental gymnastics that takes no root in the real life of the world. This way of thinking is the fruit of physical science, which has now reached such proportions that it has well-nigh robbed the mind of immortal truths of the soul; immortal because they are the very fibre and life itself of the eternal beauties of thought. There is no room in the universe to hold a theory that physical science will ultimately supplant metaphysics,—the science of the mind. The developement of nature's resources can never wholly obscure the supreme fact that *mind* is the creator, the substance of all reality. To each of us the real only is of value; that only as we are Truth's do we feel the sure influx of Deity; this is freedom. In simple language, the evil man will never find Truth while yet he is evil, because it is impossible for an evil person to be free — to be one

one with Truth ; though he climb to dizzy heights of erudition ; though he be the champion of science ; though he exhaust the storehouse of learning, and ascend to the mountain peaks of worldly power—if he is not nourished from the fountain of supreme wisdom, of love, he shall neither know truth nor be free. Wealth, honor, fame, position ; these are the slave drivers ! It is so hard to transcend these slaves of life ! The moral judgment, it is said, is acquired by experience ; but the intellect was there before it. Intelligence ! this is the true creator. The universe betrays intelligence ; so does a leaf, a flower, or any organized substance. Hence intelligence, or spirit creates, being the creator cannot create anything unlike itself.

Carbon can be changed to gas, gas to electricity and electricity is but one remove from mind or thought. Water dissolves iron, air dissolves water, electricity dissolves air, and mind reduces electricty to thought, and thought supplied from the eternal reduces all error to naught.

Let us, if we are going to seek Truth, do so in good earnest. Let us be willing, if necessary, to go hungry, to lose sleep, aye, to lose the very friends of the heart if they are barriers to success, for, say what we will, Truth or Reality is all that we prize. Let us not quake at opinion, or fear numbers ; the crowd is made up of units. We are very strong against a single error, but are overwhelmed by the many. Neither is the slippery edge of the moral sentiment a safe place on which to stand ; it means pretention, deception, and absence of truth, and finally the destruction of principle.

Without noise, without display, does the truly religious soul seek the Infinite Eternal to guide its life into the holy place. No pomp, no glittering pageant of worldy honors with the badge of authority and external show attend the influx of the Spirit. Humbly, meekly, in solitude, with the world at his back, does the deep tranquil soul knock at the door of Truth. To those only who put away the strifes of the finite and the lusts of the flesh, to those only who command the senses will the absolute give ear. Then deep melody wanders through the soul from supreme wisdom and man reflects the Highest, and needs no other credentials of authority to know that he is immortal ; immortal with that Law, that Love, the Principle which he aloner eflects who is one with it.

HISTORY OF THE NEW COLUMBIA EMBLEMS. A brief description of the New Columbia (Olombia) paraphernalia, with their emblems, which appeared to me in a vision of wondrous beauty, while standing upon the Mount of Olives, in Jerusalem, in the year 1874, may be of interest, although it may be impossible to portray in or picture their incomparable grandeur as I beheld them in the spirit. I saw *The New Columbia*, or *Olombia*, represented as a woman, or goddess, after her spiritual birth and resurrection to an understanding of THE TRUTH which is to redeem all mankind. Draped in a new costume, her feet planted upon the Globe — the United States of America being uppermost with the pole of the Banner resting on the city of New York — S"HE" presents the first BANNER OF TRUTH and FLAG OF PEACE to a resurrecting world!

In the vision I was impressed with the esoteric signification of all the emblems, of Banner Badge, the Globe, etc., the revealing of which belongs to the Occult branches of the Uinversity Course. I was also impressed with the fact that the present Olombia Flag is for the Transition Period only, as the stars upon it are symbolical of night, the red of blood, and the blue of servitude, which must soon be supplanted by emblems of pure white and gold. This Flag is, as it were, a temporary structure which spans or bridges for a brief space, the chasm between the Old Era and the New, therefore, its emblems partake of the nature of both—of the night, the blood and the servitude of the Old, along with the *Peace* and the sun emblems of the newly risen day.—*William H. Von Swartwout.*

A TRUTH PRESCRIPTION FOR SUFFERING OF ALL KINDS. "Recognizing myself as a product or child of the Infinite Intelligence and Power, which men have called God, I do, by virtue of the light and power which I derive from that *one* source of all existence, positively refuse to acknowledge the existence and operation upon me, or any one else, of an evil-working power; but I do believe in and will trust the ever present God (Good) to deliver me from every sensation and condition of body or mind, from which there comes a doubt or fear, that *all* things that are working for my good, and the good of every creature and thing which expresses intelligence and life."—*Joseph Adams, in Chicago Truth-Gleaner.*

THE GAMUT. The *Gamut* in music is so called from the Greek letter *Gamma* (*Γ*). It was used by Guido for his lowest note, and now consists of twenty notes, two octaves, and a major sixth. The first is expressed by capitals, the second by small letters: G, A, B, etc.; g, a, b, etc.; and g g, a a, b b, etc. It is also extended to an entire scale of five or six octaves.

The 72 Verses in the Urim and Thummim.

Rev. Edward Smedley, M. A., in the Encyclopædia Metropolitan, sub-volume "Occult Sciences," articie *Onimancy* (*Onycomancy*), gives the seventy-two verses taken from the Psalms, which the Hebrew cabalists collected for the Urim and Thummim. These verses will be found in the Third Book of Johann Reuchlin (1455-1522), a German philologist, Hellenist. and Hebraist, *Ars Cabalistica ;* and also, in a treatise entitled *De Verbo Mirifico.*

In each of these verses occurs the venerable *name* of four letters, and the three-lettered name of the seventy-two angels (Ex. XIV, 19-21). which are comprehended in the peculiar name *Shem-hammephorash*, This name was hidden in the fofds of the lining of the breast-plate of the high priest.

The following seventy-two verses are taken from the Douay version of the Psalms, as translated from the Latin Vulgate first published by the English Colloge, at Douay, 1600 :

(III, 4.) But thou, O LORD, art my protector, my glory, and the lifter up of my head. 1

(VI. 4.) And my soul is troubled exceedingly ; but thou, O LORD, how long ? 2

(VI, 5.) Turn to me, O LORD, and deliver my soul ; O save me for thy mercy's sake. 3

(VII, 18.) I will give glory to the LORD according to his justice ; and will sing to the name of the LORD the most high. 4

(VIII, 1) O LORD our LORD, how admirable is thy name in the whole earth. 5

(IX, 1.) I will give praise to thee, O LORD, with my whole heart ; I will relate all thy wonders. 6

(IX, 10.) And the LORD is become a refuge for the poor ; a helper in due time in tribalation. 7

(IX, 12.) Sing ye to the LORD, who dwelleth in Sion ; declare his ways among the Gentiles. 8

(X, 1.) Why O LORD, hast thou retired afar off ? *why* dost thou slight *us* in our wants in *the time* of trouble ? 9

(XVI, 5.) The LORD is the portion of my inheritance and of my cup ; it is thou that will restore my inheritance to me. 10

(XVII, 2.) The LORD hath made known his salvation ; he hath revealed his justice in the sight of the Gentiles. 11

(XVII, 47.) The Lord liveth, and blessed be my GOD, and let the GOD of my salvation be exalted. 12

(XXI, 20.) But thou, O LORD, remove not thy help to a distance from me ; look towards my defence. 13

(XXIV, 6.) Remember, O LORD, thy bowels of compassion ; and thy mercies that are from the beginning of the world. 14

(XXV, 8.) I have loved, O LORD, the beauty of thy house ; and the place where thy glory dwelleth. 15

(XXIX, 10.) To thee, O LORD, will I cry ; and I will make supplication to my GOD. 16

(XXXII, 18.) Behold the eyes of the LORD are on them that fear him ; and on them that hope in his mercy. 17

(XXX, 15.) But I have put my trust in thee, O LORD ; I said : thou art my God. 18

(XXXII, 22.) Let thy mercy, O LORD, be upon us, as we have hoped in thee. 19

(XXXIII, 4.) For the word of the LORD is right, and all his works are *done* with faithfulness. 20

(XXXIII, 5.) I sought the LORD, and he heard me, and he delivered me from all my troubles. 21

(XXXIV, 24.) Judge me, O LORD my GOD, according to thy justice, and let them not rejoice over me. 22

(XXXVI, 4.) Delight in the LORD, and he will give the request of thy heart. 23

(XXXVII, 22.) Forsake me not, O LORD my GOD ; do not thou depart from me. 24

(XXXIX, 1.) With expectation I have waited for the LORD, and he was attentive to me. 25

(LIII, 3.) O GOD, hear my prayer ; give ear to the words of my mouth. 26

(LXVI, 4.) And I called upon the name of the LORD : O LORD, deliver my soul. 27

(LXX, 5.) For thou art my patience, O LORD ; my hope, O LORD, from my youth. 28

(LXX, 12. O GOD, be not thou far from me ; O my GOD, make haste to my help. 29

(LXX, 16.) I will enter into the powers of the LORD ; O GOD, I will be mindful of thy justice alone. 30

(LXXIX, 20.) O LORD GOD of hosts, convert us ; and shew thy face, and we shall be saved. 31

(LXXXVII, 1.) O LORD, the GOD of my salvation ; I have cried in the day, and in the night before thee. 32

(LXXXVII, 13.) But I, O LORD, have cried to thee ; and in the morning my prayer shall prevent thee. 33

(LXXXVII, 14.) LORD, why castest thou off my prayer ; why turnest thou away thy face from me? 34

(LXXXIX, 13.) Return, O LORD, how long? and be entreated in favor of thy servant. 35

(XC, 2.) He shall say to the LORD : Thou art my protector, and my refuge ; my GOD, in Him will I trust. 36

(XC, 9.) Because thou, O LORD, art my hope ; thou hast made the most high thy refuge. 37

(XCI, 6.) O LORD, how great are thy works ! thy thoughts are exceeding deep. 38

(XCIII. 11.) The LORD knoweth the thoughts of men, that they are vain. 39

(XCIII, 18.) If I said : My foot is moved ; thy mercy, O LORD, assisted me. 40

XCIII, 22.) But the LORD is my refuge ; and my GOD the help of my hope. 41

(XCIV, 6.) Come let us adore and fall down ; and weep before the LORD that made us. 42

(XCVII, 4.) Sing joyfully to GOD, all the earth ; make melody, rejoice and sing. 43

(XCIX, 1.) Sing joyfully to GOD, all the earth ; serve ye the LORD with gladness. 44

(CII, 8.) The LORD is compassonate and merciful, long-suffering and plenteous in mercy. 45

(CIII, 31.) May the glory of the LORD endure forever ; the LORD shall rejoice in his works. 46

CIV, 7.) Turn, O my soul, into thy rest ; for the LORD hath been bountiful to thee. 47

CVI, 1.) Give glory to the LORD for he is good ; for his mercy endureth forever. 48

(CVIII, 30.) I will give great thanks to the LORD with my mouth ; and in the midst of many will I praise him. 49

(CXII, 2.) Blessed be the name of the LORD, from henceforth now and forever. 50

(CXII, 3.) From the rising of the sun unto the going down of the same, the name of the LORD is worthy of praise. 51

(CXIII, 11.) They that fear the LORD have hoped in the LORD ; he is their helper and their protector. 52

(CXVI, 1.) I have loved because the LORD will hear the voice of my prayer. 53

CXVIII, 64.) The earth, O LORD, is full of thy mercy; teach me thy justifications. 54

(CXVIII, 75.) I know, O LORD, that thy judgments are equity; and in thy truth thou hast humbled me. 55

(CXVIII, 108.) The free offerings of my mouth make acceptable, O LORD, and teach me thy judgments. 56

(CXVIII, 145.) I cried with my whole heart hear me O LORD: I will seek thy justifications, 57

(CXVIII, 159.) Behold I have loved thy commandment O LORD; quicken me thou in thy mercy. 58

(CXIX, 2.) O LORD, deliver my soul from wicked lips, and a deceitful tongue. 59

(CXIX, 18.) The LORD hath prepared his throne in heaven; and his kingdom shall rule over all. 60

CXX, 2.) My help is from the LORD who made the heavens and the earth. 61

(CXX, 5.) The LORD is my keeper; the LORD is thy protection upon thy right hand. 62

(CXX, 7.) The LORD keepeth thee from evil; may the LORD keep thy soul. 63

(CXX, 8.) May the LORD keep thy coming in and thy going out; from henceforth now and forever. 64

(CXXX, 3.) Let Israel hope in the LORD, from henceforth now and forever. 65

(CXXXIV, 13.) Thy name, O LORD, is forever; thy memorial, O LORD, unto all generations. 66

(CXXXIX, 1.) Deliver me, O LORD, from the evil man; rescue me from the unjust man. 67

(CXLIV, 3.) Great is the LORD, and greatly to be praised; and of his greatness there is no end. 68

(CXLIV, 9.) The LORD is sweet to all; and his tender mercies are over all his works. 69

(CXLIV, 14.) The LORD lifteth up all that fall; and setteth up all that are cast down. 70

(CXLVI, 11.) The LORD taketh pleasure in them that fear him; and in them that hope in his mercy. 71

(CXLIX, 17.) The LORD is just in all his ways; and holy in all his works. 72

Sir Francis Bacon's Cipher Story.

Sir Francis Bacon's Cipher Story, discovered and deciphered by Orville W. Owen, M. D., of Detroit, Michiagn, which he has been working on for a term of years, is now given to the world, and is apparently warmly endorsed by the Detroit *Journal.* It is in three parts, or sections : Sir Francis Bacon's Letter to the decipherer ; the Epistle Dedicatory, and the description of the Queen ; General Curse, and Sir Francis Bacon's Life. The letter is under date of London, 1623. It is in form of conversation with a second person, giving minute directions for unraveling the cipher. The decipher is directed to place the pages of the book on a great firm wheel to facilitate the work. Honor, Nature, Reputation, Fortune, are the key-notes upon which the structure is reared ; he then in some mystical fashion reads between the lines. Bacon gives the impelling motive that moved him to write the cipher. A heavenly vision came to him and said, " compose a history of the times, and enfold it in enigmatical writings, and cunning mixtures ot the theatres, and it shall in due course of time be found ; for there will be a man born, who, obedient to his supernatural dictation, will give the truth to the world."

Then comes the Epistle Dedicatory, in which dedication is made to the decipherer.

After that a description of the Queen :

> " Who charms with her virtue, wit, and fortune,
> In state Queen Juno's peer,
> For power in arms, and virtue of the mind,
> Minerva's mate;
> As fair and lovely as the Queen of Love."

Then the disclosure that he is Queen Elizabeth's son by a secret marriage with the Earl of Leicester, and rightful heir to the throne of England.

How Dr. Owen became first aware that a cipher story lay hidden in the play, or how he happened upon or first picked up the first frail threads, is not to be revealed till a forthcoming book. Whether he will be any better able to unravel the mystery and explain the cipher than Donnelly did, remains to be proved ; his explanation was a failure. In consequence of which failure his book lies dead on the shelves of the bookstores.

Through the different parts there is a supposed questioner, who asks Sir Francis questions. In his letter to the decipher, he tells how, after he had discovered the cipher, he found a way to conceal it, through the reading of the Scriptures, in Proverbs, where Solomon said : "*It is* the glory of God to conceal a thing ; but the honor of kings *is* to search out a matter" (xxv, 2). The questioner asks :

> "Who are you?"
> "I am eldest son of the greatest monarch of the land."
> "What is your name ?"
> "Francis Plantagenet."

But that the very face of circumstances made it impossible for the Queen to acknowledge him.

Dr. Owen's face does not indicate that he has had tragedies of his own, that he should wish to engage in some exciting and absorbing literary work ; but that it should be realized in a cipher, after over three hundred years are past, that Bacon wrote Shakespeare's plays seems too absurd to be believed without entering into the bog of discusion on the Skakespeare-Bacon question. We can only say, we hope he will escape the fate of poor Delia Bacon, who stumbled upon this fatal theory, and pursued it, going to Europe, and studying all the authorites in detail, till she broke down, and was for a time in a retreat at Stratford, and finally was brought home to die in an asylum here.

BELLE CACTUS.

ACROSTIC ON THE NAME OF JESUS. (Vol. XII, p. 46.) The following is a free translation of the Latin triple acrostic on the name JESUS.

I nter cuncta micans I giniti sidera cœl I,
E xpellit tenebras E toto Phœbus ut orb E;
S ic cæcas removet IESUS caliginis umbra S,
V ivificansque simul V ero præcordia mot U,
S olem justitiæ S ese probat esse beati S.

Shining midst all the stars of heaven,
Phœbus dispels the darkness from the earth ;
Thus Jesus removes the dark shades of the mind,
And at the same time vivifying the heart by his coming,
Proves himself the Sun of Righteousness to the blessed.

CELIA SHERMAN, Royalton, Vt.

On Absolute Truth.

BY THEODORE FABER,* BROOKLYN, N. Y.

Is it a fitting answer to propose
To Pilate's famous question : " What is Truth ?"
A reason to advance, who Jesus Christ
Forebore, at all reply to make to him
Who over life and death the power held.
No wonder Pilate sheer astonished was !
Yet, once to his disciples Christ had said :
" The Truth shall make you free " But oh, from what ?
They thought he meant from Roman yoke severe.
To them was hidden yet the mystery,
Of superstition's noxious force,
" The Truth shall make you free " ! And is't today
That freedom wide prevails from such a yoke ?
Is it today the ancient strife is ended ?
Was it our Saviour's spiritual end
From earth to banish all of evil thought ?
" A sword I bring !" And this ; " Offences needs
Must come, but woe to him through whom they come ! "
And then again the words : " Let wheat and weeds
Together grow unto the end of time ! "
Because it was decreed by Providence
That man should slowly grow intelligent,
Not all at once, for, if no contrast were
Of Truth and Error, or of Good and Evil,
How could he learn to be intelligent ?
" The Truth shall make you free !" Welcome the day,
The halycon day, when this shall come to pass !
The day when Science and Religion shall
Like lion and lamb together shall be in peace !
" Approximate Truth " ; Is this the Truth by Jesus
Meant ? And is Science and Religion one
In this ; to teach that Absolute Truth is not
Within the reach of man ? " The Truth shall make
You free ! " said Christ, while Science loud proclaims
Man's inability more to discern,
Than the " approximate." Ah, modest maid !
But how about the claim set up by you
For your most fundamental child, forsooth,
Of " positive," " exact ?" And this, in face
Of ever infinite, the most her roots !
Two infinites together multiplied,
How could they e'er resolve such a finite ?
Our common sense does clearly teach us this.
Both science and philosophy at fault
Concerning their " first principles," which are
Those of the " fundamental science," all.
The secret basis which supports the whole,
Yes, even that of philosophic range.
Where different views prevail concerning
The true essential nature of " first principles,"
And in two schools divide the heavenly maid,
The " Idealistic " and " Empirical ! "
It were high time a new school took the place,
Presenting firm and undivided front ;
For absolute truth is indivisibly pure
And will not come except to ardent love !
The search for truth alone, on Lessing's plan,
Can never satisfy a soaring soul !
" If God Almighty should, with hand benign,
Hold out to me in one, " Truth Absolute,"
And in the other " search for Truth,"
Which of the two imagine ye, my friends,
My hands would grasp ? The first, of course, ye say !
What charm would Truth possess, not found by me ?
Give me the search, though truth should ever flee ? "
Another poet of renown hath said :
" The world, the true scarce understands, because

It simply *is* !" We need not far to go
To verify this wise remark of Goethe !
The world but slightly comprehends today,
The universal law of harmony,
In measure and in number, through all space ;
By virtue of which law the absolute trut
Discerned by man may be, in realms of physics ;
The other realm no other basis has !
The first necessity is, forever to discard
That illogical folly, called " the point "
In science, mathematically named,
So full of paradox in definition !
Is't possible man cannot discern this truth ?
That space cannot be individualized
In points that separable are from space,
Because space one and indivisible is,
The very type of " absolute being ! "
Clear me, my God, of charge of sacrilege !
It has been said old by lips inspired :
" The spirit fills all space." It must be so,
Since " absolute being " suffers no compeer !
Is't logical to teach that lines are formed
By motion of " a point " that's indivisible ?
When no such point can possibly exist !
This point has caused more error in the world,
Than all the other thoughts combined of men !
And hence, to science and philosophy
I cry aloud : discard the fatal lie !
Seek not the mystery divine to solve,
How " form " sprung out of Absolute Being.
This will forever elude thy human grasp !
And in Geometry what need of this ?
What is our standard measure of old ?
And would the opposite our purpose serve ?
And is it nature, that forbids the stealth
From her primordial form—the crystal cube ?
The " unit square," infinitively divisible,
Geometry's sole basis constitutes.
" A line " conceived may be, to rise in sight
When ranging side by side a series
Of " square units " on a plane. We here do speak
Of straight, not curved lines. Ah ! such a line,
Would not lose entity, though lost to sight !
The doctrine of an indivisible line
Sheer nonesense is—a child of infant time.

* Died May 8, 1887.

THE SHINING FACE. Is there any record of any person's face shining, except that of Moses (EX. XXXIV, 29), " Moses wist not that the skin of his face shone " ? ANSLEM.

The *Sohar* III, 132 *b*, and 144 *a*, has the following in reference to its own author Simon ben Jochai :

" I testify by the sacred heavens and the sacred earth that I now see what no son of man has seen since Moses ascended the second time on Mount Siani, for I see my face shining as brilliantly as the light of the sun when it descends as a healing for the world ; as it is written : ' To you who fear my name shall shine the Sun of Righteousness with a healing in his wings ' (Mal. IV, 2). Yea, more, I know that my face is shining, but Moses did not know it nor understand it."

THE PLATONIC YEAR. In conformity with the six centuries of the Naros, the globe was at first divided into 60 degrees, which subsequently multiplied by 6, became 360, at which it now remains ; the hour also was divided into 60 minutes, of 60 seconds each. The Tartars and Chinese had a period of 60 days, and the Asiatics generally a cycle of 60 years ; the Roman lustrum of 5 years represented this when multiplied by 12 ; and the Babylonian great year was 3600 being the Naros multiplied by 6. A more remarkable proof of all such periods and divisions flowing from one common center and fountain, can hardly be conceived. The Tartar cycle called van was 180 years of 3 times 60, and this multiplied by 12 times 12 (144) makes 25920 years, the period of the revolution of the heavens.—*E. V. Kenealy.*

THE NARONIC CYCLE. The Naros, or Sibylline year, is 600 years, composed of 31 periods of the Cycle of the Sun, or 19 years, and one period of 11 years ; and it is the most perfect of the astronomical cycles, though no chronologer has mentioned it in detail, and yet it is the most ancient of all. It consists of 600 years, 7,200 solar months, or 219,146½ days ; and this same number of 219,146½ days gives years, consisting each of 365 days, 5 hours, 51 minutes, 36 seconds, which differs less than three minutes from what its length is observed to be at this day. If on January 1, at noon, a new moon took place in any part of the heavens, it would take place again exactly in 600 years, at the same moment and under the same circumstances, and the sun, the stars, and the planets, would all be in the same relative positions.—*E. V. Kenealy.*

THE CHINESE KYA-TSE—60 YEARS. The Chinese, like the Hindûs have a cycle of 60 years which they call Kya-tse, and a period of 60 days instead of a week); but the small period of seven days is used throughout the East, and was known by them from the remotest time. The inhabitants of Malabar call the cycle of 60 by the name Chi-tam. Each of these nations carry back time authentically to 4000 years before the era of Jesus ; this nation has its cycle of cycles, a grand period of 3600 years (60 × 60 = 3600). At the expiration of this grand period another recommences. Hoang-ti, the Yellow Emperor, who they say, lived in prehistoric times, invented this cycle, now in operation. The division for circumference was always regulated in China by the length of the year, so that the sun describes exactly one degree every day ; and the division of the degree, of the day, of weights, and all linear measure, was decimal. These examples of the use of 60 a factor of the Naros by the most numerous nations on earth, prove these divisions, and may yet become exceedingly popular in practice.

According to Aristotle, the crocodile brings forth 60 eggs of a light color, and sits on them for 60 days ; while some say also the crocodile lives for 60 years.—*E. V Kenealy.*

"THE MUSIC OF HEAVEN." (Vol. XII, p. 84.) In a poem on various quotations, "What is Truth?" January No, NOTES AND QUERIES, in the eighth verse, it says: "The *Book of God* says (Truth) is the music of Heaven." Being somewhat interested in Pilate's question, and more or less, in the Scriptures, I do not recall the words as being in the Bible; neither does Cruden's "Concordance" indicate the text. I admire the sentiment; will you please give the reference.

REVEREND.

In reply to this correspondent we will say that the words *Book of God* do not refer to the Bible, but to the first volume of Dr. Edward V Kenealy's works which bears that title.

ETHNOGRAPHY AND ETHNOLOGY bear almost the same relation to one another as geography and geology. While ethnography contents itself with the mere description and classification of the races of men, ethnology or the science of races "investigates the mental and physical differences of mankind, and the organic laws upon which they depend; it seeks to deduce from these investigations principles of human guidance, in all the inportant relations of social and national existence."

Ethnology is a word coming to be used in philosophy. Sir William Hamilton has said that Aristotle's rhetoric is the best ethnology extant, meaning that it contained the best account of the passions and feelings of the human heart, and of the means of awakening and interesting them so as to partake persuasion of action.

John Stuart Mill calls ethnology the science of the formation of character. Sir John Davies, "On the Immortality of the Soul," says:

> *"When she rates things, and moves from ground to ground,*
> *The name of reason (ratio) she acquires from this;*
> *But when by reason she the truth hath found,*
> *And standeth fixed, she understanding is."*

RUNES. The Runic language and characters are the mystery or sacerdotal tongue and alphabet of the ancient Scandinavians. Runes are derived from *rûna*, a secret. Therefore, both language and character could neither be understood nor interpreted without having the key to it. Hence, while the written *runes* consisting of 16 letters are known, the ancient ones composed of marks and signs ar indecipherable. They are called the magic characters. They are said to have been the invention of Odin.

E. W. Anson, an authority on the folk-lore of the Norsemen, says: "The runes were, for various causes, regarded even in Germany proper as full of mystery and endowed with supernatural power."

Solution of Army and Courier Problem.

BY B. A. MITCHELL, JR., PHILADELPHIA, PA.

I notice in NOTES AND QUERIES (Vol. XII, p. 74), a problem in reference to army and courier, with a solution by "GARTSIDE." It seems to me the following would be a better solution, in that it is more general :

Let x = distance orderly travels beyond 15 miles to reach the head of the army. Let y = rate orderly travels in the given time, unity being the rate the army travels. $15 + 2x$ = total distance the courier travels. $25 - x$ = distance traveled by army after the courier reached the head and turned back.

I. $\frac{15+2x}{y}=15.$

II. $\frac{x}{y}=25-x$; clearing of fraction, $15+2x=15y$. $x=25y-xy$.

Multiplying last equation by 2 and reducing, $15=2xy-35y$; and $y=\frac{15}{2x-35}$.

I. $15+2x=\frac{225}{2x-35}$. $30x+4x^2-525-70x=225$. $4x^2-40x=750$. $x^2-10x=\frac{750}{4}$. $x-5=\pm\frac{29.15}{2}$. Rejecting the minus sign, $x=\frac{39.15}{2}$. $15+2x=54.15$ miles.

It will be found the courier travels 34.575 miles to reach the head of the army, and 19.575 to return to the rear, irrespective of time, and therefore also the rate at which the army travels; as the courier's speed is governed by that of the army in this problem, and therefore as the army varies so does that of the courier.

AUTHORSHIP WANTED. Who are the author of the following quotations, and where are they found ?

"Man, proud man, clothed with a little brief authority, cuts such fantastic tricks, that even the angels smile."

"*Immodest words admit of no defence ;*
A lack of modesty is a lack of sense."

B. A. MITCHELL, JR.

Second Communication.

(*Continued from Notes and Queries, p. 14, January, 1894*)

While truth is it own authority and has always existed irrespective of persons and consequences, still its great importance warrants us in presenting every needful proof required to display its simplicity and practical value in advancing knowledge and civilization. It is because of this exalted, magical, and divine influence which it exerts upon the human mind, that prompts us to respectfully submit the additional points hereby offered in evidence of the new mathematical truth as already communicated in my former article in NOTES AND QUERIES, January, 1894.

In following up the arguments as before introduced to show that the diameter is the wrong factor to use as the linear unit in computing the area of a circle, our fifth reason shows that the square on the diameter is the mean proportional of the circle's circumference and the square circumscribing it. The square of the quadrant of the circumference is the mean proportional between the circle's inscribed square and the square on the diameter taken as the linear unit.

The sixth point in support of our proposition is that the product of the diameter by one side of the inscribed square produces a line that is greater than the circle's circumference. That is to say, by taking the diagonal as the linear unit in computing the area of a square, we can make its area about forty-three per cent greater than the fact.

The seventh reason we have against the diameter as the linear unit, is because it fails to work both ways, and, therefore, is not mathematicolly trustworthy. For example, the circle whose circumferenee equals 32. the diameter is 10.1856+, according to the ratio 1 : 3.1416+ ; and the area is 81.4848+. The square root of 81.4848+ is 9.0264+.

Now, let us multiply the diameter 10.1856+ by tne square root to see if the product equals 81.4848+, which it should do if the diameter is the proper linear unit. $10.1856+ \times 9.0264+ = 91.9392+$. You will find by extracting the square root of 91.9392+ and multiplying the diameter 10.1856+ by it, and repeating often enough, that you will finally get the side of a square circumscribing the circle.

The eighth fact in support of our claim is, that the squarc on a line equal to an arc of 90° proves to be the square that fulfills the requirements of both quadrant and rectification of the circle, *according to their respective definitions.*

In conclusion, allow me to say that I am truly glad that there were five others who discovered beforc me the exact ratio of diameter to circumference "$\frac{5}{4}$: 4." We are now able to get the finite dimensions of a circle, and simply have to divide the circumference by 4 and square the quotient to get the area. Thus this new truth in mathematic progress carries us above and beyond the curious necessity of teaching the *finite* as one with the *infinite*, or that to one *finite* there is a multiplicity of *infinites*.

E. J. GOODWIN, Solitude, Ind.

QUESTIONS.

1. Who is the author of the book entitled "Saul of Tarsus," which endeavors to prove that "Saul who also *is called* Paul" (Acts XIII, 9) was the same person as Simon *Magus* (Acts VIII, 9)? CLARK.

2. Who is the author of the work entitled "The Christian Economy," translated from the original Greek of an Old Manuscript, found in the the Island of Patmos, where Saint John wrote his Book of the Revelations? This was a familiar tract a hundred years ago. It contains much philosophy. THEON.

3. To whom does the following extract apply, found in the *Revelation of Esdras*, as given in the "Ante-Nicene Library," Vol, XVI, page 472:

"The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth as pan long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription—*Antichrist.*" THEON.

4. Can any reader give the address of Arthur Merton, who is the author of several works: "Book of Israel," "Book of Life," "Book of Wisdom"? He is known as *Sidartha* or *Sivartha.* A O.

5. Will some one give a translation of the following distich found in the "Encyclopædia Metropolitana," art. *Magi*:

Ille pense Persas Magus est qui sidera novit,
Qui sciat herbarum vires, cultumque deorum. O.

6. Is there philological or etymological evidence that our English word *bombast* is derived from one of the names of Paracelsus, whose full name was Aurelius Philippus Parcelsus Bombastus de Hohenheim? PHILO.

7. Give some of the wordings of the oaths used by different ancient nations, peoples, or sects, to substantiate declarations, religiously, politically, and socially. STUDENT.

8. Tayler Lewis gives the following sentiments as the translations of Plato's philosophy: In which of Plato's works are they found? Give reference to some translation. G. C. S.

(1) God hates that, and that only, which is unlike himself.

(2) The Divine character is the ground and sanction of the Divine Law.

QUESTIONS.

1. Where is the "Sindian Sea," and why so called? P.

2. Is there any difference in the meaning of the word *Ecclesiastes* (a book in the Bible), and the word *Ecclesiasticus* (a book in the Apocrypha)? ANSLEME.

3. Who were really the "four and twenty elders," spoken of in the Apocalypse IV, 4, 10? ANSLEME.

4. On what day of the week did December 20, 1635, fall? Also, I desire to know some rule by which I can ascertain the *day of the week* upon which any day fell during the centuries before the calendar was changed, I knowing the year, month, and day of the month. I presume some of your mathematical contributors can give some simple rule for such a problem. D. E. N.

5. From what version of the Bible are the following verses taken, found in Job XXXVIII, 31-32?

"Hast thou fastened the bond of Pleiades, and has thou opened the fence of Orion, or wilt thou set open Mazzaroth in his season, and wilt thou bring Hesper to the zenith"? ELWYN.

6. Hermes is credited with giving the following names to the asterism kown as the Pleiades. Where is this found in his "Pymander," or any other work?

Méne, Zèus, Ares, Paphíe, Krónos, Helois, Hermēs. ELWYN.

7. A writer calls another person's literary work, "piece of ingenious *persiflage*." Explain his italized word. LEMUEL.

8. A coin found at Gaza, in the fourth century B. C., is now in the British Museum. On one side of this is a figure of the Canaanitish Baal in a chariot of fire, but otherwise with the attributes of the Greek Zeus. The word YHU is written above him in old Phœnician letters. What do the triple letters indicate? Where can be found a description of this and other ancient coins? H. H.

9. The hyphenized name *Evil-Merodach* appears in the Bible in two verses substantially alike (II Kings XXV, 27; Jer. LII, 31). What is the meaning or import of *Evil*? BENJ. HORNE.

10. Explain what is called the Harvest Moon and the Hunter's Moon. YOSEF.

11. Is there any difference between a *canker* (II Tim. II, 17), and a *cancer*? Z.

'According to the Scriptures.'

TWO BRIEF ESSAYS BY ERNEST DE BUNSEN, LONDON, ENG.

FIRST ESSAY.

What has Paul meant by these words? It can be rendered evident that he referred to the Old Testament, for the New Testament did not then exist. The apostle mystically pointed to the two institutions of the Easter-month, of the 14th and 16th Nisan, on which days the slaying of the Paschal lamb and the presentations of the first-fruits in the Temple took place respectively. The two institutions, the introduction of which is attributed to Moses, Paul regarded as prophecies on the death and resurrection of the Messiah. There can be no doubt that he connected the day of first-fruits with the resurrection of Christ, by which event the Old Testament type received its fulfillment; Christ rose on the third day as 'the first-fruits of them that slept,' according to Paul's alegorical interpretation of the Mosaic institution of the first-fruits. From this it follows that the 'third day' previous to the 16th Nisan, that is the 14th of that month, was by the apostle explained as the antitype of the slaying of the Paschal lamb, as an exact prophecy of Christ's crucifixion.

The historical value of this beautiful poetical allegory stands or falls according to the crucifixion of Jesus Christ having or not having taken place contemporaneously with the slaying of the Paschal lamb. Did the crucifixion take place on the 14th Nisan? The tradition of the twelve apostles, as transmitted by the first three Gospels, clearly denies this. On the day when the lamb had to be slain and eaten, Jesus ate the Passover with his disciples. On the following day he was crucified, on the 15th Nisan, and if the resurrection did take place on the third day after the death of Jesus, the day of the resurrection would have been the 17th Nisan. Neither on the 15th nor on the 17th Nisan were any rites ordered by the law which Paul could have figuratively explained as the type of Christ's death and resurrection 'according to the Scriptures.' If Jesus had antedated the Paschal meal, celebrating it on the 13th Nisan, as Paul assumed, and the Fourth Gospel asserts, the slaying of the lamb was not typical. Paul had no scriptural authority for giving special prominence to the two events of Christ's death and resurrection as facts of salvation. It is not historically true what Paul asserts in I Corinthians xv, 3 ff, 'that Christ died for our sins *according to the Scriptures*; and that he was buried, and that he rose again the third day *according to the Scriptures*,' *as* the first-fruits *on the day* of the first-fruits.

It is thus proved on Biblical testimony, and by that alone, that the

twelve apostles did not accept the principal doctrine of Paul on the death and resurrection of Christ; they absolutely excluded it by their tradition, and as recorded in the first three Gospels. Even Luke, the Pauline evangelist, dared not to confirm Paul's assertion, but supported the testimony of the twelve apostles, which in fact is a protest against it.

The existence of two distinct and necessarily hostile traditions within the Christian church of the apostolic age ought no longer to be denied. For the sake of peace both traditions were amalgamated before the middle of the second century, and of this amalgamation the transmitted text of the New Testament is the earliest and authentic record.

To this mixing up of two distinct apostolic traditions, referred the earliest creed of the Christian church, composed about A. D. 250 in Rome, where, in the words of Harnack, 'it did not at first count as apostolic in any strict sense.'* The transmitted so-called apostolic creed, developed from the old Roman symbol towards the end of the fifth century, cannot therefore be separated from the amalgamation of the apostolic tradition in the apostolic age. No creed existed during the life-time of Paul, who, about eight years after the crucifixion of Jesus, added essentially new and different dogmas to those transmitted by the twelve apostles. This is now proved by a comparison of Paul's epistles with the Paschal narrative in the first three Gospels.

It requires much love of truth for the truth's sake, and much humility, for the Christian church to admit that she has been misled in essential points of doctrine, during a period of nearly two thousand years.

This will never be admitted openly by the Christian church, either Catholic or Protestant. But may not some future suceessor of Saint Peter permit responsible and independent church-organizations within the one Catholic church to fix dogmas from time to time according to the conscientious convictions of their clergy chosen by the congregations? Will the future bring about unity without uniformity in the Christian church? If so, will this be due, under Providence, to the protests of the enlightened Laity?

SECOND ESSAY.

FARTHER DISCUSSION OF THE ARGUMENT.

Unless Paul meant the 16th Nisan as the third day after the 14th, no passage in the Old Testament, however figuratively and typically interpreted, could by him be held to express a prophecy on the Messiah's resurrection and on his death the third day preceding it.

* Translated in "Nineteenth Century" Review, July, 1893.

The great day of atonement, the tenth of the seventh month, cannot be connected with Paul's 'third day according to the Scriptures.' Moreover, Paul's peculiar doctrine on Christ, which centered in the atonement by blood, required Scriptural confirmation, not only for his conception of vicarious guilt and righteousness, but for his Christ's clearly implied pre-mundane existence. Perhaps we may find herein the explanation of Paul's never having referred to Isaiah LIII. Paul may have well known, in fact he must have discussed this question with Peter at Jerusalem, that Jesus did not regard himself as the fulfiller of a supposed prophecy in Isaiah. Of such an explanation before the Christian era there is no satisfactory evidence. Moreover, typically interpreted institutions of the Paschal lamb and the first-fruits could alone form a foundation of Paul's especially new Christology. Paul certainly knew that his poetical but unhistorical theory, of Jesus as the antitype of the Paschal lamb, and as having offered a vicarious sacrifice, was excluded by the facts that Jesus was not crucified contemporaneously with the slaying of the Paschal lamb, and the Passover in Egypt was no sin-offering. Paul did identify the crucified Jesus with the assumed antitype and fulfillment of the prophetically explained institution of the Paschal lamb in Egypt, and thus perverted the meaning of the Passover, and of Christ's death.

This explanation of 'the third day according to the Scriptures,' would not be undermined if it could be proved that the doctrine, in the Fourth Gospel about Christ as the lamb of God, originated after Paul's death. The passage in I Corinthians v, 7, seems to exclude this supposition: 'For *our* Passover,' that is, *our* Paschal lamb, has '*also* been slain, Christ.' This statement has been held to show, that Paul regarded the idea of the Old Testament-Paschal lamb as realized and fulfilled in Christ (comp. John XIX, 36). Christ is the true Paschal lamb, the antitype of the Jewish Paschal lamb. From this it would not be illogical to explain the words '*also* slain,' as indicating that, in Paul's view, Jesus was slain contemporaneously with the Paschal lamb. If so, these words of Paul furnish the earliest apostolic evidence that his assumption was unhistorical.

Paul's assumed Scripture-authority for the 'third day' was the injunction about offering the first-fruits on the day after the first 'Holy convocation' Sabbath of unleavened bread. This is confirmed by I Corinthians XV, 20, 'the first-fruits of them that have fallen asleep,' which words Paul applied to the resurrection of Jesus.

Paul did associate an atoning operation with the Paschal lamb, which was no sacrifice at all. In viewing Jesus as its antitype, the apostle certainly did refer to the expiatory function of the cross. It must have been for this reason, that Paul gave to the symbol of the cross an entirely new meaning, absolutely excluding its explanation by Jesus, as of the cross which, like him, his followers were to bear.

Jesus mysteriously pointed to the cross as a symbol of that enlightenment by the Spirit of God, to which the Egyptian Tau-cross could be referred, connected as it was with the solar ray. The Greek word for the cross, *STAUROS*, points to the sacred Tau.

It is a very remarkable gospel-fact that the Pauline evangelist Luke adhered to the synoptical date of the crucifixion, and thus opposed indirectly Paul's fundamental theory on 'the third day according to the Scriptures.' This has been explained by eminent authority as a considerable qualification of Lake's Paulinism. Luke wrote probably so late that the conflict between his Gospel and that of 'the twelve' might have died away. His peculiar Antinomian theology had disappeared from the Gentile churches, leaving only the catholic groundwork of Theism, Righteousness and Immortality. Neither in Luke's Gospel nor the Acts does the author commit himself to the Pauline typology or polemic. If Luke belong to Asia, he would be accustomed to the Quartodeciman Easter-usages, founded on the accepted truth of the synoptic tradition. In the Petrine fragment the date of the crucifixion presents itself simply as a historical particular, without any hint of symbolical or doctrinal significance. This is doubly important if, as has been rendered probable, it is from this so-called Gospel of Peter that the new synoptical date of the crucifixion found its way into the Fourth Gospel. In both Scriptures the Pauline influence is paramount, and we shall not be far wrong in assuming that the object in contrasting a new crucifixion-day to that in the first three Gospels, was to support Paul's typology for that event. This typology is now proved by Biblical facts to have been unhistorical, and yet absolutely necessary for the apostle's theory about 'the third day *according to the Scriptures*.'

Of this the only possible explanation of Paul's assumed theory on the Paschal lamb as pointing to atonement by blood, the logical consequence is nothing less than the necessary promulgation of truths which Jesus, the annointed man, or Christ, taught by his doctriue and his life, but which Paul, by direct opposition, undermined to that extent that he became in fact the author of the Christianity which has been transmitted as the Christianity of Jesus during nearly two thousand years. In God's own time this reformation will take place.

ARYAN—THE MEANING. What is the meaning of Aryan ? H.

According to Max Müller, the term *Aryan* is derived from *ar* or *ara*, the *ear*-th, as ploughed. Thus Arya then is "one who ploughs."

Ertha, root *ir* or *ri*, later form *ar ;* Greek *ira*, Gaelic *ire*, Gothic *airtha*, Anglo-Saxon *eorthe ;* that is, land which is *eared* or *ar*-able.

"The oxen likewise, and the young asses that *ear* the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan."—*Isaiah* XXX, 24.

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Books and Pamphlets Received.

THE OLOMBIA COMMONWEALTH "HERCULES." Dr. Wm. H. Von Swartwout, Editor. Devoted to the agitation of the Olombia Commonwealth Campaign; or to the Propaganda of a New Political Economy for the New Millennial Era of Justice, Liberty. Peace and Plenty, with Free Land, Free Habitation, Free Material, Free Production, Free Transit, and a Free Use of all the Products of the Earth. Vol. I, No. 1; 10 cents, or 5 pence, each. This New Age demands New Methods and True Men and Women. This new quarto journal is a new candidate for patonrage, and is especially published in the Herculean Labor of Changing the Times, claiming to do so without any violation of "law and order." "The World has had its Golden Age, its Iron Age, and its Dark Ages; then its Age of Reason; and now comes the glorious Era the Ages have waited for — the long anticipated Millennial Age of Olombia." Such is the outline of propositions, which the editor, Dr. Swortwout, will herald forth to the world in this organ of the "New Columbia." Address Box 248, New York City; or 61 Chandos Street, Strand, London, England.

POPULAR ASTRONOMY FOR APRIL, 1894. Published at Northfield, Minn; edited by W. W. Payne and C. R. Willard. $2.50 a year (10 numbers). Wm. Wesley & Son, 28 Essex St., Strand, London, Agts.

Contents—Orbit of *K* Pegasi, *Beta* 989, Plate XX, frontispiece; The Gegenschien or Zodiacal Counter Glow, by E. E. Barnard; Life and Work of E. E. Barnard, by S. W. Burnham; Shooting Stars, VIII, by W. F. Denning; How to Find the Orbit of a Double Star by a Graphical Method, by S. W. Burnham; Variable Stars, VI, by J. A. Parkhurst; Constellation Study, VI, by Winslow Upton; Suggestions to Amateurs, Nebulæ and Clusters, by Lewis Swift; What a five-inch Telescope will show, by Garrett P. Serviss; The Apex of the Earth's Way, by T. J. J. See; Planet Notes and Tables for May, by H. C. Wilson; Practical suggestions; General notes; Star chart Plate XXI.

OCCULTISM. A monthly magazine. "The 'Law of Nature' Revealed." Edited and published by Jos. M. Wade, Dorchester, Mass. $1.00 per annum; ten cents single copy. Men of a kind are always of one mind. No. 10, of Vol. I, is before us. This magazine *will make one think* "who never had a dozen thoughts in all his life," as Robert Pollock says of one of his characters in "The Course of Time." The contents, every line, is full of thought, and developes the inner man in a spiritual degree that will be lasting to a soul desiring light.

TIME CHART. A prophetic chart of "times and seasons," for past and future biblical events. Broadside sheet. Send to Andrew Spence, Duarte, Los Angeles Co., Calif., for a copy free.

RUTLAND CO. HISTORICAL SOCIETY. Proceedings with the title-page of Vol. II, completing the volume, 1884-1887. John M. Currier, compiler and editor, Newport, Vt. 8vo.

Books and Pamphlets Heceived.

THE PSYCHICAL REVIEW. Quarterly, $3.00 per annum, Nos. 6 & 7, Nov., 1893, and Feb., 1894. Am. Psychical Society, Room 19, Pierce Building, Copley Square, Boston, Mass. T. E. Allen, Sec., and Editor, Groton, Mass. 75 cents each No; double No., $1.50. Motto: "Truth for authority, and not authority for Truth." Frontispiece, Rev. T. E. Allen. Ten years' experience in the Study of Psychical Phenomena, by J. R. Cocke; Relation of Physical and Psychical Phenomena, by A. E. Dolbear; Physical Diagnosis of Disease and its Scientific Value, by a Physician; Psychical Experiments at Milan, II, by A. M. Comey; Psychometry, the Divinity in Man, by J. R. Buchanan; Psychics and Physics, by C. W. Parsons; Three Psychical experiments, by M. E. Holden (Amber); Illustrations of Psychometry and Mediumship, by O. K. Crosby; Implications of Psychical Phenomena, by L. C. Howe; Psychical Diagnosis, Movement without contact, Automatic writing, and Involuntary muscular movement, by Lucinda B. Chandler; and other articles on phenomena.

MERIDEN SCIENTIFIC ASSOCIATION. Transactions, Vol, V. A Review of the year 1893. By the President Rev. J. T. Pettee, A. M, Annual address, with portrait of the president. Reports and papers in the departments of archæology and ethnology, astronomy and meteorology, biology, botany, chemistry, geography and travel, geology and palæontology, microscopy, physics, and technology. Meriden, Conn. 1894. 8vo. pp. 52. Received from C. H. S. Davis, M. D.

THE EARL'S DAUGHTER. An Idyl from London Town. A tale for the times. Ten Alcott. Our Race Pub. Co., New Haven, Conn. A special number for the Paschal or Easter Season, March, 1894. Price, 30 cts. "The King's business requires haste." This poem is set up and printed in prose form. 16mo. pp. 40. C. A. L. Totten.

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THE MONIST. A QUARTERLY MAGAZINE. April, 1894, Vol. IV, No. 1. Edited by Dr. Paul Carus ; associates, Edward C. Hegeler, Mary Carus. The Open Court Publishing Co., 324 Dearborn Street, Monon Building, Chicago, Ill. Subscription, yearly, $2.00 ; single number, 50 cents. London agents, Watts & Co., 17 Johnson's Court, Fleet Street, E. C. April number, pp. 180. Contents as follows :

Three Aspects of Monism, by C. Lloyd Morgan ; Parliament of Religions, by M. M. Trumbull ; Modern Physiology, by Max Verworn ; Kant's doctrine of the Schemata, by H. H. Williams ; Exemption of Women from Labor, by Lester F. Ward ; Notion and Definition of Number, by Hermann Schubert ; Karma and Nirvâna, by Dr. Paul Carus, editor ; Literary correspondent, France, by Lucien Arréat. Criticisms and Discussions—Logic as Relation-Lore ; Rejoinder to M. Mouret, by F. C. Russell. Book reviews, periodicals, etc.

Appendix—The Dawn of a New Religious Era. Reprinted from *The Forum* of November, 1893, by Dr. Paul Carus, Editor. Pp. 20.

BOOK-NOTES. Theosophical, Occult, Oriental, and Miscellaneous.) Annual subscription, two shillings. Monthly. Vol. II, No. 1, March, 1894, at hand. This publication contain notes, notices, announcements of old and new literature in the abov edepartments ; contents of the leading theosophical magazines, rare works for sale, etc. Send your subscriptions direct to Theosophical Publishing Co., 7 Duke St., Adelphi, London, W. C., England,

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Books Wanted by S. C. Gould, Manchester, N. H.

The Mystery of Being: Are Ultimate Atoms Inhabitable Worlds? By Nicholas Odgers. London, 1862.

Horæ Sabbaticæ; Or the Sabbath. Superstitions and Errors corrected. By Godfrey Higgins. London, 1851.

(1) The Flambeau of Spiritism. (2) The Four Evangelists, by M. Roustang. (3) The Philosophy of Reincarnation, by Anna Blackwell.

Vestiges of Genuine Freemasonry amongst the Ruins of Asia, Africa, etc. By M. Margoliouth. London.

Lost and Hostile Gospels. By S. Baring-Gould. London, 1874.

Hebrew words and Synonyms. By Rev. Edward G. King. Part II. London, 1894.

Song of Moses, with historical and critical commentary. By Christian D. Ginsburg. London, 1863.

Historical and Critical Essay upon Hermetical and Alchemical Philosophy. By Louis Figuier. 1854.

Remarks on Alchymists and the supposed Objects of their Pursuits. By [E. A. Hitchcock]. 1855.

Iliad, with Prolegomena and Critical Notes. By W. Christ. English translation. 1877.

Astral Words and Signs. By Rev. J. H. Broome. London, 1879.

Origin of Ancient Names. By S. F. Dunlap. Cambridge, 1856.

Titles of Jehovah. by Gambier. London, 1853.

David and Goliath. By William Lauter. London, 1861.

Cabbala Algebraica. By C. L. Christmann. London, 1827.

The Divine Mystery of Life. London, 1861.

Saul of Tarsus was Simon Magus of the New Testament. London.

Magic Squares. By J. Cram. Dundee, 1885.

Theological Review, for October, 1878.

Lutheran Quarterly, for October, 1878, Volume VIII

Christian Examiner, May, 1840 and July, 1856.

Classical Journal. Complete Set. London.

Tabular Series of Decimal Quotients, for all the proper vulgar fractions of when in their lowest terms, neither the numerator nor the denominator is greater than 1000. By [Henry Goodwyn], London, 1823.

Table of the Circles arising from the Division of a Unit, or any other whole number, by all the intergers from 1 to 1024; being all the pure decimal quotients that can arise from this source. By [Henry Goodwyn], London, 1823.

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ASTRONOMY AND ASTRO-PHYSICS. Contents for April No. 1894: General Astronomy—Electric Controls and Governors for Astronomical Instruments, plates, by F. L. O. Wadsworth; On the Forms of the Discs of the Satellites of Jupiter as seen with the 36 inch Equatorial of the Lick Observatory, plate, by E. E. Barnard; Mechanical Causes of the Formation, Motion and Periodicty of Sun-Spots, plate, by J. M. Schaeberle; Address by President before Royal Astronomical Society, on presenting the Gold Medal to S. W. Burnham. Satellites of Neptune, by F. Tisserand; Sun-Spot Observations at Goodsell Observatory, by H. C. Wilson; Cometary Structure in the Corona of April 16, 1893, by J. M. Schaeberle; Melting of the Polar Caps of Mars, by Wm. H. Pickering. Astro-Physics — On the Combination of Prisms for Stellar Spectroscope, by H. F. Newell; Observa of the New Star in Norma, by W. W. Campbell; On the Visual Appearance of Nova Aurigæ, by Wm. Huggins. W. W. Payne, editor; $4.00 a year (ten numbers); Northfield, Minn. Each No. 64 pages.

THE MAINE MASONIC TEXT-BOOK. For the use of Lodges. Compiled by Josiah H. Drummond, Past Grand Master. Fourth edition. Portland, Maine, 1894. 12mo. pp. 374. Cloth. Symbolic color. Stephen Berry, printer, 37 Plum Street.

This book is a guide to every Lodge of Masons, containing not only a Digest of Decisions of the Grand Lodge, but also a statement of the manner of proceeding in Masonic trials, with forms. It has a Monitor adapted to the work; instructions for all the work and ordinary business of the Lodge; ceremonies of the Grand Lodge, and a Digest of the Grand Lodge Constitution. Order of the compiler, or printer.

HUMAN NATURE LIBRARY. No. 29. "The Value of Phrenology, with Addresses delivered before the American Institute of Phrenology, for 1893." This serial is devoted to what most concerns body and mind. It is edited by Nelson Sizer, President of the Institute, and H. S. Drayton, editor of the *Phrenological Journal*. Published quarterly, at 30 cents a year; single numbers, ten cents each. 27 East 21st Street, New York City.

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Miscellaneous Exchanges. No. 2.

(Continued from third page of supplement of this No., N. & Q.)

American Folk-Lore Journal,	qr.	Cambridge, Mass.
American Mathematical Monthly,	mo.	Kidder, Mo.
Annals of Mathematics,	qr.	University of Virginia, Va.
American Moslem,	mo.	Tarrytown, N. Y.
American Teacher,	mo. (10 Nos.)	Boston, Mass.
Anthropologist,	qr.	Washington, D. C.
Antiquary,	qr.	Plymouth, Eng.
Astronomical Journal (Gould's),	semi-mo.	Cambridge, Mass.
Astronomy and Astro-Physics,	mo. (10 Nos.)	Northfield, Minn.
Archæologist,	mo.	Waterloo, Ind.
Belknap Republican,	w.	Lakeport, N. H.
Biblical World,	mo.	Chicago, Ill.
Biblia,	mo.	Meriden, Conn.
Bulletin of Books, Public Library,	qr.	Boston, Mass.
Bureau of Education,		Washington, N. C.
Bureau of Ethnology,		Washington, D. C.
Business,	mo.	New York, N. Y.
Chautauquan,	mo. (10 Nos.)	Meadville, Pa.
Chicago Truth Gleaner,	mo.	Chicago, Ill.
Christian Metaphysican,	bi-mo.	Chicago, Ill.
Dark Secret,	mo.	Manchester, N. H.
Egoism,	qr.	Oakland, Cal.
Exponent,	mo.	Downer's Grove, Ill.
Evening Transcript,	daily,	Boston, Mass.
Food, Home and Garden,	mo.	Philadelphia, Pa.
Granite Monthly,	mo.	Concord, N. H.
Health Monthly (Foote's)	mo.	New York, N. Y.
Herald of Life,	w.	Springfield, Mass.
Household,	mo.	Boston, Mass.
Journal of American Orthoepy,	mo.	Kingos, N. J.
Journal of Education,	w.	Boston, Mass.
Life Sketches,	qr.	Chicago, Ill.
Literary News,	mo.	New York, N. Y.
Magazine of Poetry,	mo.	Buffalo, N. Y.

(*Continued on third page of Cover.*)

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" My secret is for me and the children of my house." — JESUS.

VOL. XII. JUNE, 1894. No. 6.

A PROPHECY

CONCERNING THE FUTURE STATE OF SEVERAL NATIONS.

The following prophecy is fairly entitled to be considered a literary curiosity. It appeared in the Boston *Patriot* of February 10, 1810, with notes by " A POOR SCHOLAR " of Cambridge.

" Written by Thomas Browne, Knight, about 150 years ago. He was the author of " Pseudoxia Epidemica," or a treatise on " Vulgar Errors "; the " Religio Medici," and several other learned works. He was celebrated for his learning and piety.

When New England *shall trouble* New Spain ;
When Jamaica *shall be Lady of the Isles and the Main ;*
When Spain *shall be in* America *hid,* (1)
And Mexico *shall prove a* Madrid ;
When Mahomet's ships on the Baltic *may ride,*
And Turks shall labor to have ports on that side ; (2)
When Africa *shall no more sell out their blacks,* (3)
To make slaves and drudges to American tracts ;
When Batavia *the* old *shall be contemned by the* new ; (4)
And a new drove of Tartars shall China *subdue ;* (5)
When America shall cease to send out its treasure,
But employ it at home *in American pleasure ;* (6)
When the new world *shall the* old *invade,*
Nor count them their LORDS *but their* FELLOWS *in trade* (7)
When men shall almost pass to Venice *by land,*
Not in deep water, but from sand to sand ; (8)
When Nova Zembla *shall be no stay*
Unto these who pass to or from Cathay ; * (9)
Then think strange things are come to light,
Whereof but few have had foresight.

* The old name of China.

Your readers may make their own comments on this singular production of an eminent man. I shall hint a few of my own :

1. Does it not seem probably that *Spain* will be hid in America even in our days ? Is it not highly probable that the grandees of old Spain will follow the example of those of Portugal and transfer themselves to America, so *Mexico* shall become a new *Madrid ?*
2. The near approaching revolution in *Turkey* may give rise to new scenes in the Baltic.
3. This prediction is already fulfilled by our prohibition of the importation of African slaves to ' drudge in our American tracts.'
4. If *Batavia* the *old* is not already contemned by the *new*, that contempt is not far distant.
5. By our last account from *Canton*, we have reason to believe that *China* is at this moment threatened by a *new* drove of *Tartars*, the *Ladrones*, and the disaffection to the Chinese Government is now spreading far and wide and may have a various issue.
6. " When America shall cease to send out her treasure, but employ it at home." That happy, happy day is not far off, thanks to a few real patriots, who have imported merino sheep, and who are wearing our own make, and who are determined to help themselves, instead of looking to France or England for ornament for their bodies.
7. It is more probable that the *new* world will invade the *old*, than the *old* should invade the *new*, The reason here given for this invasion is remarkable, because we shall not count them to be our LORDS, but our FELLOWS, that is, *equals* in trade. This prediction is now fulfilling.
8. I confess I do not understand the prediction of passing almost by land from England to *Venice.*
9. The passing to and from *Cathay*, the old name of *China*, by the *north* is an event not impossible.

Sir Thomas Browne says that if these ' be not founded on fatal decrees, or inevitable designations, they are upon conjectual foundations, whereby things wished may be promoted, and such as are feared may more probably be prevented.' (See the works of Thomas Browne, seventh edition, London : Printed for R. Chiswell and Thomas Sawbridge, MDCLXXXVI, Tract XII, entitled a " Prophecy Concerning Several Nations," etc., p. 62.] A POOR SCHOLAR."

Curious Predictions.

The following versifications have been several times published in the press, and we here place them on record. It is stated that Dr.

Albert Marsh of brooklyn, N. Y., has the original of this collection of verses, which was composed in 1787, at Sherbrooke, Canada, and afterwards published in 1813, in the *Green Mountain (Vt.) Chronicle*, a copy of which Dr. Marsh has in his possession. The following is the text with the notes :

Columbia, home of libertie,
Shall not twenty rulers see,
Ere there shall be battle smoke,
Ere peace shall seem to be broke,
And in waves of peril tost
The ancient order shall be deemed lost.

[Hayes was the nineteenth President.]

The first shall, too, the second be
If the Fates tell Truth as even he ;
Where sits the sire as sits the son,
1 But not the son's son,
And ere the son shall ruler be
One place shall send three ;
2 Three with one shall make four,
And three shall be no more.

1 Charles Francis Adams could not be President.
2 Tyler was the fourth from Virginia.

The first sprung from these fecund loins
1 In death his predecessor joins,
Who beneath his son shall pass
And in a house that different was.
2 The next one shall have peace and war,
The third shall brook no kingly star ;
When the quarter century 's run,
3 Where sat the sire shall sit the son.

1 Jefferson and John Adams died on the same day.
2 Madison's administration had war with England.
3 John Quincy Adams inaugurated.

Then comes who should have come before,
1 A soldier who shall not have any war.
2 After the fox the lion shall
Be lordly ruler over all ;
But death shall in the mansion wield,
3 Sword surer than on the tented field.
After him there comes anon,
4 One who had friends, but shall have none.
5 The hickory shall sprout again ;
A soldier come from battle plain,
But shall not long remain,
Nor shall his heir bear sway again.
Then a youth shall follow who
6 All shall know, though none knew.

1 Andrew Jackson, or " Old Hickory."
2 Van Buren was called a foe.
3 Harrison died almost immediately after his inauguration.
4 Tyler quarreled with his party.
5 Polk was called the " Young Hickory."
6 Pierce was almost unknown till nominated.

1 While the next to bear the rule,
To-morrow's sage is this day's fool ;
There shall be trouble manifest,
2 North and South, and East and west,
3 The strong man shall the week befriend,
But it shall not be the end ;
4 Under the next shall widows mourn,
Thousands be slain, but millions born ;
Death, in the strife shall pass him by,
5 And when peace cometh he shall die ;
6 A soldier after him shall be,
Who shall see his century.

1 James Buchanan.
2 The War of Rebellion.
3 Slavery the cause.
4 Great loss of life by the war.
5 Lincoln killed after the war ended.
6 Grant seeing the Centennial.

Rule afterwards shall be got
1 By the one whose it was not ;
Men shall roar, and rage, and rave,
2 But he shall have who should not have.
When the tide of storm is o'er,
3 Four shall make six, not four.
He who shall be no more,
4 And all that's past not make a score.

1 Rutherford B. Hayes.
2 He shall not be turned out.
3 A proposition was made to make the Presidential term six years instead of four.
4 What this refers to cannot be told. It seems to indicate that there will be no President when the term is extended.

But Columbia shall again
Rise and fairer be than then ;
Brother shall with brother speak
Whom he hath not seen a week ;
1 Letters shall go 'neath the deep,
Likewise over the mountain steep ;
Men shall speak to brazen ears,
2 That shall be mouths in after years ;
Words spoken shall be sent through post,
So no syllable be lost :
3 A drop of water will have then
4 The force of many thousand men.

1 Submarine telegraph.
2 Phonograph.
3 Telephone.
4 Keely's motor (perhaps).

All these things shall happen when ?
They shall happen—not before
1 Six years shall be reckoned four,
2 Thirteen shall be thirty-nine ;
This shall be a certain sign ;
Nine and eight reversing take,
(Eight and one the nine shall make,)
3 When ninety-two are eighty-one,
All these marvels shall be done.

1 Presidential term lengthened to six years.
2 Thirteen States be thirty-nine. Another territory be made a State.
3 Washington was inaugurated in 1789, and ninety-two years from that is 1881.

From the Christian Economy.

MAN.

1. Son of Eternity! thou art of much greater worth than the groveling insect beneath thy feet; assert thy superior privilege; be wise and wonder.

2. Raise thine eyes aloft, and contemplate yon heavens, the lofty dwelling of Jehovah; behold that gorgeous sun, walking in brightness through the skies; and consider thyself as a spark of his light, a ray of unextinguishable glory, and child of immortality.

3. Let joy swell in thy bosom; let conscious and becoming pride sparkle in thine eye; triumph in thy lofty descent; pant after the blessings of thy Father's kingdom; sigh for eternity.

4. Son of mortality and death! son of sin and corruption! be humbled; know and feel thy depravity; so shall shame and confusion hide thy face, and lay thee prostrate in the dust, whence thou wert taken, and whither thou shalt surely return.

5. If, soaring on the wings of an eagle, with the bright eye of contemplation, thou canst steadily behold the dazzling lustre of thy lofty descent.

6. Lower than the lowest deep must thou sink, when turning thine eyes inward, and beholding the long train of evils which eclipse that splendor, and obscure the whole deity in thee.

7. Born to dwell in light, thou art in utter darkness; created to reign in life, death, triumphant, holds absolute dominion over thee.

8. Thy heart is evil; thy every intention prone to iniquity; inclination clad in false smiles allures thee to sin; behold thy will consenteth, and thou hast offended.

9. Tremble, O heavens, be clothed with thick darkness! and oh, ye stars, withdraw your shining! a son of your God, an heir of immortality, a soul breathed from the eternal divinity, hath fallen, hath sold and forfeited his birthright, and who shall recover him!

10. Oh that my life could ransom thine; that the death of man could preserve thee from destruction?

11. But what can man do? his whole life is not sufficient unto himself; how should he add to the light balance of another?

12. All I have is thine, all I have is from thy rich abundance, glorious, great, and unexhausted fountain of power, and wisdom, and mercy, and goodness!

13. When unerring obedience shines before my footsteps, when the servant hath performed his lord's every command, what reward awaits him? this was his duty.

14. If failing in one tittle, can future diligence and full compliance at all propitiate for the past offence ; at all reconcile or justify the offender?

15. Full compliance and unwearied diligence, unerring obedience, before was but duty ; after transgression remaineth it not the same ?

16. Be wise, now, oh ye children of reason ; ye sons of imperfection, listen and be wise.

17. For one trespass, behold and tremble ! man maketh not atonement ; who among men committeth but one trespess ?

18. Perfection shone in our first sire, before he listened, ate, and was undone ; full as the beaming glory in yon bright eye of the heavens, pure as the virgin splendor in the queen of night ; the whole image of the High and Holy One was resplendent in him.

19. Through envy of the devil came death ; the woman was deceived ; the man partook of her crime.

20. He fell, he died to his immortal living ; the light of Jehovah vanished from his breast.

21. He fell, and became the slave of death, the heir of corruption ; sin and sorrow at once entered into the world.

22. We are the sons of fallen Adam ; how then must we not be fallen ? how then must we not be slaves, frail and corruptible ?

23. Thy bosom, my friend, my brother, proclaims it ; the truth is deeply engraven on thy perfidious and treacherous heart ?

24. What then is thy hope ? where doth it dwell, that I may search it out ? where is that happy pilot that shall steer thee straight to the harbor of eternal life ?

25. Thou was born for eternity ; thy soul anxiously panteth after it ; thou hast not a thought but witnesseth this pleasing hope.

26. For what son loveth not his father's house ? what mortal loveth not the place of his nativity ?

27. Thy trespasses are daily ; and yet one trespass is sufficient to darken all thy expectations of glory.

28. Miserable man ! weep and lament ; death and hell lay fast hold on thee ; already thou art condemned ; how shalt thou be delivered from these destroyers, and from this condemnation ?

29. Blessed are they that mourn ! be comforted, burst forth into singing, son of consolation ; behold, I point out to thee the never-failing pole star ; spread thy sails, therefore. and make for the harbor of rest.

THE FOUR AGES OF THE WORLD. (Vol. XII, p. 41.) In an article, in the February number of NOTES AND QUERIES, the "Four Kabbalistic Worlds" are described. Will you or some reader give a description of the "Four Mythologic Ages of the World"? Virgil gives a prophetic utterance of such ages, mentioning two, in his "Bucolica, *Eclogue*" IV, as follows. I give two prose translations: the first by E. V. Kenealy, the second by Davidson:

"The last period sung by the Sibylline prophetess is now arrived, and the grand series of ages, that series which renews again and again in the course of one mundane revolution, begins afresh. Now the Virgin Astræa returns from heaven, and the primæval reign of Saturn recommences. Now a new race descends from the celestial realms of holiness. Do thou, Lucina, smile propritious on the birth of a boy who will bring to a close the present age of iron, and introduce throughout the whole world a new age of gold. Then shall the herds no longer dread the fury of the lion, nor shall the poison of the serpent any longer be formidable; every venomous animal and every deleterious plant shall perish together. The fields shall be yellow with corn; the grapes shall hang in ruddy clusters from the bramble, and honey shall distil spontaneously from the rugged oak. The universal globe shall enjoy the blessings of peace, secure under the mild sway of its new and divine sovereign."—*Kenealy.*

"Ye Sicilian Muses, let us sing somewhat higher strains. The groves and lowly tamarisks delight not all. If rural lays we sing, let those lays be worthy of a consul's ear.

"The last æra, the subject of Cumæn song, has now arrived; the great series of revolving ages begins anew. Now too returns the virgin Astræa, now too returns the reign of Saturn; now a new progeny from high heaven descends. Be thou but propitious to the infant boy, by whom first the iron age shall cease, and the golden age over all the world arise. O chaste Lucina, thine own Apollo reigns. While thou too, Pollio, while thou art consul, this glory of our age shall make his entrance; and the great months begin to roll. Under thy conduct, whatever vestiges of our guilt remains, shall, by being done away release the earth from fear forever. He shall partake life of the gods, and see heroes mingled in society with gods, himself be seen by them, and rule the peaceful world with his father's virtues. Meanwhile, the earth, sweet boy, as her first offerings, shall pour thee forth everywhere without culture creeping ivy with ladies-glove, and Egyptian beans with smiling acanthus intermixed. The goats of themselves shall homeward convey their udder distended with milk; nor shall the huge overgrown lions. The very cradle shall pour the forth fair attractive flowers. The serpent shall die, and the poisonous falacious

plant shall die; the Assyrian spikenard shall grow in every soil. But soon as thou shalt be able to read the praises of heroes, and the glorious achievements of thy sire, and to understand what virtue is, the fields shall by degrees grow yellow with soft ears of corn, blushing grapes shall hang on the rude brambles, and hard oaks shall distil the dewey honey. Yet some few footsteps of ancient vice shall still remain, to prompt men to tempt the sea in ships, to enclose cities with walls, and cleave furrows in the earth. There will then be another Typhys, and another Argo to waft chosen heroes over the main; there shall be likewise other wars, and great Achilles shall again be sent to Troy. After this, when confirmed age shall have ripened me into man, the sailor shall of himself renounce the sea; nor shall the naval pine barter commodities; all lands shall all things produce. The ground shall not endure the harrow, nor the vineyard the pruning-hook; the sturdy ploughman too shall release his bulls from the yoke. Nor shall the wool seem to counterfeit various colors, but the ram himself shall in the meadow tinge his fleece now with sweet blushing purple, now with saffron-dye. Scarlet shall spontaneously clothe the lambs as they feed. The Destines, harmonious in the established order of the fates, sing to their spindles: "Ye so happy ages, run, haste forward to the birth." Bright offspring of the gods, illustrious progeny of Jove, set forward on thy way to signal honors; the time is now at had. See the world with its conglobated ponderous frame nodding to thee in sign of gratulation, the earth, the regions of the sea, and heaven sublime; see how all things rejoice at the approach of this happy age. O that my last stage of life may continue so long, and so much breath as shall suffice to sing thy deeds." —*Davidson.*

THE DIGAMMA. (Vol. VIII, p. 274; XI, p. 197.) The copyists of the Byzantine period being, a body, entirely ignorant of the existence of the Digamma, almost invariably mistook the character *F* for *Γ*, *E*, or *T*. Thus for *Fĕthen*, quoted by Apollonius, in *De Pronomine*, they wrote *Ĭĕthen*, although he expressly states that the Æolian prefixed the Digamma to the personal and possessive pronouns of the third person. In modern times also, it has been mistaken for *Γ*, *E*, or *T*.

In the glossary of Hesychius many digammated words are written with a *Γ*; a fact to be explained as follows: On the supposition that the compiler of this work was acquainted with the nature of this of the Digamma, he must have written these words with an *F*. But as this letter had no place in the Greek alphabet, when he lived, he was obliged to arrange them as if they were spelled with a *Gamma*, the form *F* and the name *Digamma* naturally suggesting *Gamma* rather than any other letter. Finally the transcribers mistook the *F* for the Greek *G*.—*History of the Greek Alphabet, p. 25, by E. A. Sophocles.*

Who Were the "Spirits in Prison?"

(PETER III, 19.)

Such is the question which a "SUNDAY SCHOOL SCHOLAR" desires information, and we give such as is found relative to the subject.

Much diversity of opinions now prevails as to these spirits. We read that "His (Jesus') soul was not left in hell (*Hades*)" — *Acts* II, 31. Therefore, He is supposed to have gone there. It is stated:

"Many bodies of the saints which slept arose, and came out of the graves (tombs *mnemeion*) after his resurrection, and went into the holy city, and appeared unto many.—*Matthew* XXVII, 52-53.

It was a very common opinion among the Church Fathers that Jesus "descended into hell" to preach to the spirits detained there.

In the XXII Articles of Edward VI (A. D. 1552) the same doctrine was taught. We give here that relating to this subject:

"For the bodie laie in the sepulchre untill the resurrection; but His Ghoste departing from Him, was with the Ghostes that were in prison or in Helle, and didde preache to the same, as the place in S. Peter dooeth testifie."

Justin Martyr says the Jews removed the following passage from the book of Jeremiah:

"The Lord God remembered His dead from Israel that slept in the earth of the sepulchre, and He came down to them to preach His salvation."

Irenæus (III, 20) cites the same passage as from Isaiah; but in another place (IV, 22) he ascribes it to Jeremiah. It is not to be found anywhere in our text, either in the Hebrew or in the Greek. There can be but little doubt but that the text is a spurious one.

Irenæus (IV, 45) says that he heard from a certain presbyter, who heard it from those who had seen the Apostles, that Jesus descended to a place beneath the earth, and preached His gospel to those who were there; and all such believed in him who had foretold his advent, that is, the just, the prophets, the patriarchs; and He forgave them.

Some of the early writers seem to think that Jesus translated the patriarchs to a more blissful abode, and others hold that he preached to the disobedient, and saved those who believed in Him. Their general opinion appears to be that His descent was for a rescue of some kind. This idea is developed in the apocryphal "Gospel of Nicodemus," or "Acts of Pilate," a book containing many interesting legends of the historical Jesus and early Christians. Tischendorf as-

cribes it to the second century, while some other writers consider it still later.

The legend relates that Simeon (Luke 1, 25, 34) and his two sons were among those who arose again at the death of Jesus. The chief priests adjured them how they had arisen, and who had raised them from the dead. Accordingly the two brothers write an account :

" We were in Hades, with all who had fallen asleep since the beginning of the word. And at the hour midnight there arose a light, as of the sun."

Isaiah. This light is from the Father, and from the Son, and from the Holy Spirit ; about whom I prophesied, when yet alive saying :

" The land of Zabulon, and the land of Naphthalim, the people that sat in darkness have seen a great light. "

John the Baptist then comes into the midst, who declares to them that he has baptized Christ, who shall soon come among them, to save those who shall believe and repent.

Next Adam calls upon Seth to repeat the promise of the Son of God, which was given him by an angel ; upon hearing which, the patriarchs and prophets greatly rejoice.

Then Satan declares to Hades, (which is here personified,) that he has influenced the Jews to crucify Jesus ; and that He will shortly be with them. Hades upbraids the folly of Satan in bringing down Him who can destroy them ; he reminds Satan how Lazarus was snatched from their grasp. While Satan and Hades are thus speaking, there comes a voice like thunder, saying :

" Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in " (Ps. xxvi, 7).

Hades (to Satan). Go forth, if thou art able, and withstand Him.

Hades (to his demons). Make fast the gates of brass, and the bars of iron ; for if He comes in here, woe will seize us.

The Fathers. O all-devouring and insatiable ! Open, that the King of Glory may come in.

David. When I was living, I prophesied this saying : " Lift up your heads, O ye gates.

Isaiah. I, foreseeing this by the Holy Spirit, wrote :

" The dead shall rise up, and those in the earth shall rejoice " (xxvi, 19, Septuagint).

Hosea. I have reminded you of this even in my prophesying :

" And where, O death, is thy sting ? Where, O grave, is thy victory" (xiii, 14, Septuagint).

A Voice. Lift up the gates.

Hades. Who is this King of Glory ?

The Angels. The Lord strong and mighty; the Lord mighty in battle.—*Psalm* XXVII, 8.

(At the entrance.) The brazen gates are shattered, and the iron bars broken, and the King of Glory in human form enters; and He seizes Satan and delivers him to Hades.

Then taking Adam and His own saints, He leads them to Paradise where they meet Enoch and Elijah, and the penitent thief, who was already there.

"Thou hast ascended on high; Thou hast led captivity captive" (Ps. LXVIII, 18).

SELVAGGI'S DISTICH ADDRESSED TO JOHN MILTON WHILE AT ROME.

Græcia Mœonidem, jactet sibi Roma Maronem,
Anglia Miltonem jactat utrique parem.

DRYDEN'S AMPLIFICATION.

Three poets in three distant ages born,
Greece, Italy, and England did adorn;
The first in loftiness of thought surpassed,
The next, in majesty; in both, the last.
The force of nature could no further go:
To make a third, she joined the former two.

BEN JONSON having been invited to dine at the Falcon Tavern, where he was already deeply in debt, the landlord promised to wipe out the score if he would tell him what God, and the devil, and the world, and the landlord himself, would be best pleased with. To this the ready poet promptly responded:

God is best pleased when men forsake their sins;
The devil is best pleased when men persist therein;
The world's best pleased when thou dost sell good wine;
And you're best pleased when I do pay for mine.

ON BELLS.—Funera plango—Fulgura frango—Sabbato pango.
Excito lentus—Dissipo ventus—Paco cruentos.

I mourn at funerals—I break the lightning—I proclaim the Sabbath.
I urge the tardy—I disperse the winds—I calm the turbulent.

Manchester Press in Poetry, in 1870.

The following poetical effusion was prepared to be read at a gathering of the editors, publishers, reporters, printers, compositors, devils, etc., arranged for January 17, 1871. Owing to certain circumstances, unnecessary to mention, it did not take place at that time. The medley, after laying in a pigeon-hole for almost twenty-four years, was unearthed recently, and is now *printed*, in a measure, to preserve the names of nearly all those who were active at that time in connection with the Manchester press. The author, we should say collector, of these lines still lives, and is a publisher in Manchester, N. H.

'Tis pleasant sure to see one's name in print,	*Byron.*
Like orient pearls at random strung ;	*Jones.*
A poem's a poem, although there's nothing in't,	*Byron.*
'Twas thus the latest minstrel sung.	*Scott.*
I'll sing you the song of the *Camp-*	*Taylor.*
Bells, bells, of those rhyming, chiming bells ;	*Poe.*
It was on the eve of good Saint *John* ;	*Scott.*
He was learned and *Clark* (*e*), (Burns tells.)	*Burns.*
Here's a union of hearts, and a UNION of *Hans-*	*Anon.*
Com ing events cast their shadows before ;	*Campbell.*
To view the golden MIRROR spreading wide—	*Percival.*
Sir, or m *Adam* surely, your forgiveness I implore.	*Poe.*
May *WE. Moore* abide in UNION'S bond ;	*Newton.*
B. Moore like Christ at *Jacob's* well ;	*John* (IV, 6).
The accents of that well *Know(lto)n* tongue,	*Longfellow.*
With the veil of the evening fell.	*Whittier.*
There are books in brooks, sermons in (*Living*) *stones* ;	*Shakespeare.*
How (*e*) sublime a thing it is to learn ;	*Longfellow.*
There, scarce less illustrious is the *Clark*(*e*) ;	*Cowper.*
It's a long *Lane* that has no turn.	*Anon.*
A *Little* learning is a dangerous thing,	*Pope.*
When musing on companions gone ;	*Scott.*
How(*e*) ▸wells the theme, how vain my powers I find,	*Sprague.*
If *Johnson's* learned stock be on.	*Milton.*
Twas *Eva* thus from childhood's hour,	*Moore.*
And like a silver *Clara* on rung,	*Longfellow.*
The harp that once through Tara's *Hall*—	*Moore.*
'Twas thus the latest minstrel sung.	*Scott.*
Like some tall *Clough* that rears its awful head—	*Goldsmith.*
Ye *Craigs* and peaks, I'm with you once again,	*Tell.*
Like some stern sentry in hi *Stower*,	*Peabody.*
When *Marshall*ed on the nightly plain.	*White.*
What glory fills the saered *Page* ;	*Borton.*
We deem we are nearer heaven's goal (*Gould*) ;	"*Alpine Horn.*"
His garb was fashioned to ex *Pres*(*Scott*)	*Scott.*
A feast of reason and flow of soul.	*Pope.*
O! may it all my powers en-*Gage*,	*Wesley.*
To do my Master's *Will*	*Wesley.*
I am monarch of all I survey,	*Cowper.*
An ancient, knight a man o*F*(*i*) *s*kill.	*Scott.*

The man who stands with arms a *Kimbo(ll)* bent, — *Lowell.*
How 'ard it is to climb the steep of fame ; — *Beattie.*
Be it here, or there in N *Ormond* land, — *Whittier.*
The power of *Grace* is the magic of a name. — *Campbell.*

When I left thy shores, O Nax *Os-* — *Byron.*
Good people all with one accord — *Goldsmith.*
Uttered that oft repeated prayer— — *Longfellow.*
How(e) are thy servants blest O *Lord.* — *Addison.*

My *Willie*'s on the dark blue *C,* — *Anon.*
Will you go to Indies, my *Mary* ? — *Burns.*
The *Smith* a mighty man is he, — *Longfellow.*
To *Row(e)* us o'er the *Ferry.* — *Campbell.*

How gayly the waves did *Heavere* bark, — *Anon.*
As over the billows we bounded ; — *Anon.*
Down went the Royal *George,* — *Cowper.*
Deeper than *Plumer* (t) ever sounded. — *Shakespeare.*

Then suddenly there came a *Tappan,* — *Poe.*
Like the sound of the rising (k)*Nel-* — *Byron.*
Son of righteousness arise — *Malachi* (IV, 2).
With the sound of the vesper bell. — *Whittier.*

The neighbor *S tell* and tell you truly, — *Wordsworth.*
That all *Good hues* are born in heaven, — *Drake.*
In March, December, or in *Julie,* — *Wordsworth.*
When from the sacred garden driven. — *Sprague.*

That all that readeth this may *Run-* — *Habakkuk* (II, 2).
(K)*nells* that summons thee to heaven ; — *Shakespeare.*
Tell Roland, tell in Bovon's tower, — *Tilton.*
By angel hands to valor given. — *Drake.*

Shute if you will this old gray head, — *Whittier.*
My name is *Duval* on the Grampian *Hill* s; — *Cowper.*
Who taught the lightning how to *Dodge*— — *Anon.*
*C. G*oody *Blake* and Harry Gill. — *Wordsworth.*

At break of day as heaven-*Ward,* — *Longfellow.*
A straw-t *Hatch* ed roof above his head, — *Hallock.*
In happy *Holmes* he saw the light, — *Longfellow.*
When tuneful brethren all were dead. — *Scott.*

'Twas *Gay,* and innocent as gay, — *Young.*
While furious *Frank* and fiery Hun, — *Campbell.*
Rush to glory or their *Grave*(s), — *Campbell.*
Unwept, unhonored, and unsung. — *Byron.*

My lines have fallen in pleasant *Place* s, — *David* (Ps. XVI, 6).
That call, when brimmed the festal cup— — *Halleck.*
The pen is mightier than the sword, — *Lytton.*
Where moth and *Rust* doth not corrupt. — *Jesus* (Matt. VI, 20).

On this line let us have *Peas-* — *Grant.*
Lee marched over the mountain wall ; — *Whittier.*
For a (*Miner*) local habitation ; — *Shakespeare.*
But *Severance* is the *Badge* (*r*) of all. — *Shakespeare.*

Hark ! *Fellows,* there's the supper-bell, — *Holmes.*
The night has come, but not *Tuson,* — *Longfellow.*
Two Chase (s) the glowing hours with flying feet, — *Byron.*
Come, *Alvin,* dance, my harp is in tune. — *Benjamin.*

Here's many a name at *Rand* om spoken, — *Scott.*
The curfew *Tolles* the knell of parting day ; — *Gray.*
O, *Everett* shall be my theme, — *Watts.*
To keep the noiseless *ten hours* of my way. — *Gray.*

Bibliography on Magic Squares, Etc.

Several correspondents have asked for works or articles on "Magic Squares," and the thought occurred to us that a brief bibliography of such as are in our possession would best supply the information desired. We have made refrences to some of the more important articles in some of the standard mathematical works.

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MAGIC SQUARES. By J. Cram. Pamphlet printed at Dundee, 1885

Magic Squares *Appletons' Journal*, April 9, May 21, August 6, 1870

Nulty, Eugene. Remarkable Arangement of Numbers, Constituting a Magic Cyclovolute." *Memoirs* (pp. 205-208), Vol. V, American Philosophical Society. Read June 27. 1884. Also, Vol. X, New Series, p. 17.

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H. Carrington Bolton, has appended to his articles on "Magic Squares," in *Acta Columbiana*, June and July, 1875, a bibliography on Magic Squares, comprising forty titles, chronologically, 36 titles being in foreign languages.

F. A. P. Barnard, at the end of his article in Johnson's "Universal Cyclopædia," gives the titles of thirteen works containing quite extensive articles on "Magic Squares," a majority of which are in foreign languages. The largest work devoted to the subject is that by Violle, *Traité complet*, two vols. octavo, with a folio vol. of plates, Paris, 1837.

S. S. Haldeman, in his "Tours of a Chess Knight," appendix, gives, in forty-two pages, a brief notice of seventy works, and articles on the "Knight's Tour," with references to other notices, chronologically, with diagrams of the tours from the works.

A bibliography of chess has been published at Utrecht, by Dr. A. Vander Linde, comprising 2,209 titles, besides 113 titles on checkers.

George Walker, in an appendix to his work, "The Philidorian," gives a bibliography of chess, and other scientific games, comprising 40 octavo pages, including 420 authors and articles, down to 1838.

M. J. Hazeltine of New Hampshire, an editor of chess magazines and departments devoted to chess, has a library, containing 340 volumes, 200 pictures, prints, and photographs; 7,705 problems. 4,004 enigmas, and 9,295 games; the three last items are displayed on 10,276 pages. This recapitulation was made in 1888.

Articles on Magic Squares also are found in *Quarterly Journal of Mathematics*, London, 1864; Vol. VI, pp. 181-189, by H. Holditch; same journal, 1870, Vol. X, pp. 186-202, by W. H. Thompson; same journal, 1871, Vol. XI, pp. 57-65, 123-132, 213-224, by J, Horner; same journal, 1878, Vol. XV, pp. 34-40, 96-123, 366-368, by A. H. Frost. *Cambridge Mathematical Journal*, London, 1845, Vol. IV, pp. 209-214, by R. Moon.

The earliest European authors whose works contain anything upon magic squares, are Cornelius Agrippa, Stifelius, and Bachet.. Afterwards came Frenicle, who wrote almost entirely and professedly on this subject, add first constructed them with borders. In 1704, M. Poignard published a treatise on the subject, in which are introduced a new species of magic squares, made with progressions repeated, as often as there there are units in the roots.

Benjamin Franklin once made a magic square of 256 cells, which he designated as "the most magically magical of any magic square ever made by any magician." His square was magic so far as the horizontal and vertical rows, which totalized 2056, but the diagonals were 1297 and 2184. A magic square has now been made with 256 cells in which the diagonals add the same as all other rows; and also the same square can be quartered, and all the elements applied to each of the four, and each one totalize 1028, just half of the original.

Leybourn's "Mathematical Questions Proposed in the Ladies' Diary," 1817, Vol. I, pp. 75-85, contain an article, giving much information on the subject, and many squares.

Among the ancients magic squares were held in great veneration, and supposed to be endowed with occult virtues; and it is stated that they are still used as talismans in the East. A magic square of 16 cells stands over the door of a house in Bengal, and underneath it is the following prayer or supclication in the Persian language:

"O God, preserve the Doctor of the Faith, surnamed Karkhy, from the calamities of this world. May he be always a favorite of heaven, while Moses is selected as porter to Aly."

According to Francis Barrett the sqnare of 9 cells is consecrated to Saturn; 16 cells to Jupiter; 25 cells to Mars; 36 cells to the Sun; 49 cells to Venus; 64 cells to Mercury; and 81 cells to the Moon.

MAGIC SQUARE. Composed by Prof. H. A. Wood, A. M., of the Stevens School, Hoboken, N. J.

1894

	451	493	490	460
	484	466	469	475
1894	472	478	481	463
	487	457	454	496

1894 1894

If the numbers composing this square be added vertically, horizontally, or diagonally, the sum in each case is 1894.

The same sum is obtained by adding the four numbers at the corners, any quadrate group forming a corner, or the four numbers which make up the center.

The numbers composing this square form an arithmetical series, extending from from 451 to 496, and whose common difference is 3.

METAPHYSICS. Sir Alexander Grant says: "The name 'Metaphysics' is a mere title signifying 'the things which follow after physics,' and is a title given by the Aristotelian school to a mass of papers which they edited after his death, and which were composed after the physical treatises."

ALICE AND PHEBE CAREY'S NAME. (Vol. X, p. 182.) In the August number of 1892, is an item in reference to the correct spelling of the name of the two sister poets, Alice and Phebe Cary (?). According to that item the preponderance is in favor of *Cary*. But I have in my possession two letters (one from each sister), written to my father, Jesse Clement, when he was editor of the *Western Literary Messenger*, in Buffalo, New York. One letter (Alice's) was postmarked March 15, (1848); the other (Phebe's) was written, probably, in December of the same year. *In both letters*, the name is spelled "Carey." Sometimes, however, in the *Messenger* it is printed "Cary."

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THE SIEGE OF TROY AND THE WARS OF THE MEDES AND PERSIANS. (Vol. XI, p. 202.) We accidentally fell on to the following foot-note, in Henry N. Coleridge's "Study of the Greek Classic Poets," p. 88, which substantially answers the question of "T. H. S."

"Blanthinus contended that by Jupiter, in the *Iliad*, is signified Arabia with Egypt; by Juno, Syria; by Neptune, Caria; and by Apollo, Assyria, or Babylon.

"Gerardus Cræsius, in his *Homerus Hebræus sive Historia Hebræorum ab Homero*, maintained that the history of the Israelites, till their complete subjugation of Judæa, is plainly narrated in the two poems; that the *Odyssey* was written first, and embraces the time from the departure of Lot out of Sodom, to the death of Moses; and that in the *Iliad* is contained the destruction of Jericho, together with the wars of Joshua and the conquest of Canaan.—*Fabric.* b. II, c. 6, s. 2.

"Jacobus Hugo was of opinion that Homer under divine influence prophesied the destruction of Jerusalem under that of Troy; the life, miracles, and passion of our Saviour; and the history of the Church under the Generals in the *Iliad*. He thinks Homer secretly meant the Dutch by the Harpies; John Calvin, by Euenis; Martin Luther, by Antinous and Lades; and the Lutherans generally by the Lotus-Eaters (Lotophagi).—*Fabric.* b. II, c. 6, s. 15.

"The Monk, in the *Gesta Romanorum*, says: 'My beloved Paris represents the Devil; and Helen, the human soul of mankind. Troy is Hell; Ulysses is Christ; and Achilles, the Holy Ghost.'——Book II, 310 (Swan's translation)."

"*Talia sciat opotet qui multa vult scire.*"

Jean Paul Richter expressed a wish for a twenty-fifth Canto to the *Iliad*, as far at least as to the death of Achilles.

A similar feeling has produced a thirteenth baok to the *Æneid*, and Göthe has given us his *Torsa* of the *Achillies*, a sequel to the *Iliad*. The desideratum which he wished to supply pressed upon him, when a boy, in reading the prose translation. "I found great fault with the work (the *Iliad*) for affording us no account of the capture of Troy, and breaking off so abruptly with the death of Hector." (See Göthe's "Autobiography," I, 29.)

"PLATO WAS ONLY MOSES SPEAKING GREEK." These words are credited to Numenius a Pythagorean philosopher of Apamea who is quoted by Eusebius (Præpar. Evang. b. IX, sec. ix, 10), and by Origen (Cont. with Celsus b. IV). (See "Friend of Moses, p. 223. 1852.)

EVOLUTION. Herbert Spencer gives the following definition of this word :

" Evolution is an integration of matter and concomitant dissipation of motion during which the matter passes from an indefinite incoherent homogenity, and during which the retained motion undergoes a parallel transformation."

This is a defiinition that needs defining to the average mind; however, it sounds learned; that is, if one can pronounce the words and comprehends them ; and with a multitude of people the sound is more than the sense. The following is the definition of evolution as given by the editor of *The Spirit of the Word*, Beverly, Mass. :

" Evolution is that all existing forms of life have been produced from simpler forms by a gradual and ceaseless process of change ; from the lowest forms of life, like that of the oyster for instance, have been evolved, by numberless gradations and changes, through vast cycles of time, the multitudinous forms of animal life that we see around us on the earth, the protzoa, at the bottom of the series with man at the top.'

Another definition, given by a disciple of Darwin, is as follows :

" The theory of evolution is that at a stupendous distance of time all species were alike, mere spects of (animated) jelly ; that they gradually diverged from each other and got more and more different, till at last they attained the almost infinite variety that we now have."

.....

FOUR PROPOSITIONS. Universal Inequality, the law of all creation. *All change depends on an Inequality in the adjustment of force with resistance, whereby particles and aggregates approach to and recede from centers while moving in lines least resisting.*

Quadrature of the circle. *A circular area is equal to the square on a line equal to the quadrant of the circumference, and the area of the square is equal to the arer of the circle whose circumference is equal to the perimeter of the square.*

Trisection of the angle. *The trisection of a right line taken as the chord of any arcof a circle trisects the angle of the arc.*

Duplication of the cube. *Doubling the dimensions of a cube octuples its contents, and doubling its contents increases its dimensions twenty-five plus per cent.*

EDWARD J. GOODWIN, Solitude, Ind.

SCHOLIAST AND SCIOLIST. (Vol. XII, p. 76.) A *scholiast* is an annotator, one who prepares notes and explanations to make the meaning of an author more intelligible to readers.

A *sciolist* is one who has but a superficial knowledge of a subject. The term seems to have been invented by Arnobius. A. WILDER.

"CONSCIENCE SEARED WITH A HOT IRON." (Vol. XII, p. 76.) The phrase "having their conscience seared with a hot iron" (I Timothy IV, 2), is a metaphor. It is not, however, a correct translation. The original text makes no mention whatever of a hot iron, except it be implied. Dr. Robert Young translates the language literally: "Giving heed to seducing spirits and teachings of demons, in hypocrasy, speaking lies, *being seared in their own conscience.*" A. W.

QUOTATION FROM THE ODYSSEY. (Vol. XII, p. 76.) The quotation: "*It is an impious thing over men that are slain to utter the vaunt of pride,*" appears to have been spoken by Odysseus (Ulysses) to the nurse Euryklea. A more litteral rendering would be: "It is not a sacred thing to boast over the slain." A. W.

CROSS IN THE ENGLISH STANDARDS. (Vol. XII, p. 76.) Roger Williams, while living at Salem, Mass., preached against the Cross of St. George in the English colors, and Governor Endicott cut it out. Two parties divided the Colony of Massachusetts Bay, upon this subject, and it was compromised by leaving the cross in the military colors, but removing it from other flags. A. W.

MONARCH AND SON. (Vol. XII, p. 76.) Philp II of Spain sentenced his son Don Carlos to death, and Peter the Great of Russia condemued his own son. A. W.

LONGIMANUS. (Vol. XII, p. 75.) Artaxerxes, son of Xerxes, the king of Persia, bore the title of Dirag-dest, Makro-kheir, or Longimanus. Plutarch says that his right arm was longer then his left; but Malchom in his "History of Persia," considers the name to mean simply "long-armed." He was the king mentioned in the Book of Nehemiah (II, 1). A. W.

HERMENEUTICS. (Vol. XII, p. 76.) The term *hermeneutics* was largely used by the late Professor Moses Stuart, of Andover, Mass. I think he was the first to adopt it as a theological term. It is from the Greek *Hermês* being the herald and interpreter of the gods. Plato uses the term *hermêneutes* and *hermêneutike* in *The Statesman*, as signifying an interpreter and the art of interpreting. A. W.

WOMEN AT THE CROSS. (Vol. XII, p. 114.) How many women stood at the cross of Christ ? ?

" Now there stood at the cross of Jesus his mother and his mother's sister Mary the wife of Cleopas and Mary Magdalene " (John XX, 25.)

It is stated by some that the women at the cross numbered five, while others say four. Without the punctuation, there being none in the original, the number could be enumerated as five, namely :

(1) His mother, (2) his mother's sister, (3) Mary, (4) the wife of Cleopas, (5) Mary Magdalene.

But as punctuated in the Gospel by John, (3) Mary is made the wife of Cleopas.

Now there are others still who says that *only* three women were at the cross of Jesus, and that each bore the name *Mary*, namely :

(1) His mother Mary, (2) his mother's sister Mary the wife of Cleopas, (3) Mary Magdalene.

Those who claim only *three* were there, also say they were the same women who were first at the tomb of Jesus, and were each named *Mary*. Matthew (XXVIII, 56) says, " Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children." Then Zebedee's wife was named Mary, who was mother of James and John whom Jesus surnamed Boanerges, or the " Sons of Thunder' (Mark III, 17). It will be remembered that J. Chorley the sculptor executed the original of the steel engraving of " The Resurrection," underneath which is : " The Three Maries at the Tomb of Christ."

It is stated by those who say there were four at the cross, that there would not with much probability be two sisters in the same family named Mary ; while those who say there were five at the cross say the larger number is more in accordance with Matthew (XXVIII, 55) that " many women were there " even if they were (" beholding afar off "), which followed Jesus." Now let us quote further and see if there were two sisters named *Mary* in the same family. The Gospel of Pseudo-Matthew (XLII) has the following :

" Now when Joseph came to a feast with his sons, James, Joseph, and Judah, and Simeon, and his two daughters, Jesus and Mary his mother met them, together with her sister Mary the daughter of Cleophas, whom the Lord God gave to Cleophas her father and Anna her mother because they had offered to the Lord Mary the mother of

Jesus. And this Mary was called by the like name Mary for the comfort of her parents."

Now this would indicate according to the punctuated verse in John there were *four* women at the cross, and that each was named *Mary*, and also that the italicized word "*wife*" in John's Gospel should be *daughter*, and that Cleopas and Cleophas were the same person :

"Now there stood by the cross of Jesus, his mother (Mary), and his mother's sister (Mary), Mary the *daughter* of Cleophas, and Mary Magdalene."

John Kitto, in his "Cyclopædia of Biblical Literature," Vol. I, p. 125, (*Art.* Alphæus) says Cleophas is the same person as Alphæus, and that he married Mary the sister of the Lord's mother (Mary), referring also to this same verse. Therefore, he supports three at the cross, "his mother (Mary), and his mother's sister Mary the *wife* of Cleophas, and Mary Magdalene"; that is three Maries, two being sisters.

Now according to the manuscript, which Tischendorf calls B, the reading in Pseudo-Matthew XLII, is fuller and the genealogy is given more in detail :

"And when Joseph, being worn out with old age, was dead and buried with his parents, the blessed Mary was with her nephews or with the children of her sisters. For Anna and Emerina were sisters. Of Emerina was born Elizabeth the mother of John the Baptist. Now because Anna the mother of the blessed Mary was very lovely, when Joachim died, she maried Cleophas, by whom she had a second daughter, whom she called Mary, and gave her to Alphæus to wife, and of her came James the son of Alphæus, and Philip his brother. When her second husband was dead, Anna was married to a third husband, named Salome, by whom she had a third daughter, whom she likewise called Mary, and gave her to Zebedee to wife ; of her was born James the son of Zebedee, and John the Evangelist."

From this genealogy it appears that Anna had three daughters, one by each of three husbands, Joachim, Cleophas, and Salome ; and each daughter named Mary ; therefore, they were each half-sisters.

Of Joseph and ——— were born James, Joseph, Judah, and Simeon.

Of (Joseph and) Mary[1] was born Jesus.

Of Alphæus and Mary[2] were born James and Philip.

Of Zebedee and Mary[3] were born James and John.

The children of the last three pairs were cousins of the same grade.

If Anna and Emerina were sisters, then Mary[1] and Elizabeth were second removed, and Jesus and John the Baptist were third removed.

It thus appears taking the two readings of Pseudo-Matthew together, whether there were three, four, or five at the cross of Jesus, each one of the women was named *Mary*.

"YE PATRIARCHAL GODS." (Vol. XI, p. 113.) "M. M. H." says: A commentary on the New Testament states that Paul says he worships "The Patriarchal God," and intimates he took the expression from Virgil's *Æneid* IX, 757:

"*Ye Patriarchal Gods, under whose protection is Troy.*"

Where does Paul use this expression?

The phrase "Patriarchal God" is found used once by Paul in Acts XXVI, 14. The authorized version reads "so serve I the God of my fathers"; the Greek reads "I serve the patriarchal God." But in Acts XXII, 14, the Greek reads "the God of the fathers," and the authorized version has it correct as it should be.

There are many departures from the original by the translators. This brings to mind Farther Abraham's son Isaac. Genesis XXIV, 63, says: "And Isaac went out to meditate in the field at the even-tide." The Hebrew reads "And Isaac went out to botanize in the field."

MICHAEL ANGELO'S REMARK. (Vol. XII, p. 114.) It was the statue of Saint Mark whick called forth the remark from Michael Angelo, as quoted Vol. XII, p. 114, "If that statue actually resembles that author, credit must be given to him for the authenticity of his writings, merely from a consideration of his physiognomy."

See the works of John Brady, "Clavis Calendaria," 1812, p. 322.

"DELENDA EST CARTHAGO." "Carthage must be destroyed," or wiped out from the nations of the earth. These are the with which old Cato used to finish his speeches. Alexander said to the same effect, "No world could two suns bear"; that is, Persia and Macedonia cannot exist to gether. Napoleon said that London must be stamped out.

QUOTATION. "Every book is a quotation, and every house is a quotation out of all forests and mines and stone-quarries, and every man is a quotation from all his ancestors."—*R. W. Emerson.*

LEIGH HUNT. How long since has it been the custom to prefix the *Rev.* before Leigh Hunt's name, and why not prefix all his christian name as well as *Rev.* — James Henry Leigh Hunt? How would Benjamin Jonson, M. A., look? Every child would think it some one else besides Ben Jonson ; or Doctor James Russell Lowell would sound like any one else but the poet, and H. W. Longfellow, LL.D., would sound as well. D.

We do not call to mind of ever seeing Benjamin Jonson's name in full, yet Allibone (Dict. of Authors, I, 995) says that *Benjamin Jonson* was his correct name. We prefer James Russell Lowell, Henry Wadsworth Longfellow, John Greenleaf Whittier, Henry Ward Beecher, because we have become accustomed to them, we suppose. Charles A. Dana (New York *Sun*) preferred to say and write G. Washington Childs, instead of George W., but we are not aware that Mr. Childs ever wrote C. Anderson Dana. General Lewis Wallace, and Alexander G. Bell are both right, General Lew Wallace, and Alexander Graham Bell, both sound familiar. Custom and practice regulate many such matters.

QUOTATION OF JESUS. I find the following given as a quotation of Jesus. Where is the first of the sentences found? ALLEN.

"Just now my mother the Holy Spirit took me by one of my hairs and bore me up on to the great mountain Tabor. 'Thou shalt not tempt the Lord thy God.'"

Both sentences are found in the "Gospel According to the Hebrews," verse 31. This Gospel has been edited by Edward Byron Nicholson, M. A., with ample and copious notes, in octavo size, and published by C. Kegan Paul & Co., London, 1876 ; pp. 162.

The second sentence is found in Deuteronomy VI, 16 ; also quoted by Jesus in Matthew (IV, 7) and Luke (IV, 12).

CONFERRING GOLDEN RULE DEGREE. (Vol. XII, p. 114.) The 22d of the month was not selected for conferring the Golden Rule Degree, as inferred by "ODD FELLOW," in his question. The Grand Lodge of Maryland and of the United States was regularly organized on February 22, 1821 (the anniversary of Washington's birth). That body decided to hold quarterly sessions, on the 22d of May, August, and November, which was done, with two exceptions, till the Grand Lodge of the United States was organized, January 15, 1825, after which date annual sessions prevailed. The G. R. Degree was then conferred on those dates.

ŒDIPUS JUDAICUS, ROMANUS, COLONUS, ETC. (Vol. XII, p. 8.) The first of these books (Judaicus) raised a warm controversy as to the translation of the Hebrew words and their interpretation. Several volumes were published rapidly, two by Rev. George D'Oyly, opposed to Drummond's interpretation; two by "Vindex," in support of Drummond; one each by "Biblicus" and "Candidus," in support of Drummond; the last three under pseudonyms being published and bound in one volume. The origin of the Signs of the Zodiac is an interesting portion of the discussion, as the first dissertation of Drummond, on 49th of Genesis, gives his interpretation of Jacob's prophetic utterances. This dissertation was published originally in the *Classical Journal*, No. 6, for June, 1811. The series of these controversies are as follows:

The Œdipus Judaicus. By the Right Honorable Sir William Drummond. London, 1811. New edition revised. London, 1866. 8vo. pp. 266. (250 copies only.) *ŒDIPO conjectore opus est.*—PLAUTUS. Six dissertations: I. On the 49th Chap. of Genesis. II. On the 14th Chap. III. Concerning the Tabernacle and Temple. IV. On the Book of Joshua. V. Commentary on the Book of Judges. VI. Short Dissertation concerning the Paschal Lamb.

Letters to the Right Honourable Sir William Drummond relating to his Observations on Parts of the Old Testament in his recent work entitled Œdipus Judaicus. By George D'Oyly, B. D. London, 1812. 8vo. pp. 72.

Remarks on Sir William Drummond's Œdipus Judaicus, being a Sequel to Letters to Sir William Drummond. By George D'Oyly, B. D. London, 1813. 8vo. pp. 202.

Letters to the Rev. George D'Oyly, B. D. An Answer to his Attack on the Œdipus Judaicus. By Vindex. London, 1812. 8vo. pp, 114.

Additional Letters Addressed to the Rev. George D'Oyly, B. D., in Answer to his Remarks on the Œdipus Judaicus. By Vindex, Biblicus, and Candidus. London, 1814. 8vo. pp. 350.

The Œdipus Romanus, or an attempt to prove from the Principles of Reasoning, adopted by the Rt. Hon. Sir William Drummond, in his Œdipus Judaicus, that the Twelve Cæsars are the Twelve Signs of the Zodiac. By Rev. George Townsend, A. M. London, 1819. 8vo pp. 148.

The last volume (Romanus) by Townsend is opposed to Drummond. Townsend endeavors to show by the same course of reasoning, as

he claims, that Jacob's utterances would apply to the Twelve Cæsars, (Compare these assignments with those in Vol. XI. p. 264) :

SIGNS.	NAMES.	(DRUMMOND.) TRIBES.	(TOWNSEND.) CÆSARS.
♈	Aries,	Gad,	Caius Julius Cæsar.
♉	Taruus,	Joseph,	Augustus.
♊	Gemini,	Benjamin,	Tiberius.
♋	Cancer,	Issachar,	Caligula.
♌	Leo,	Judah,	Claudius.
♍	Virgo,	Napthali,	Nero.
♎	Libra,	Asher,	Galba.
♏	Scorpio,	Dan,	Ortho.
♐	Sagittarius,	Manasseh,	Vitellius.
♑	Capricornus,	Zebulon,	Vespasian.
♒	Aquarius,	Reuben,	Titus.
♓	Pisces,	Simeon & Levi,	Domition.

The work by George R. Gliddon is " Otia Ægyptiaca," instead of Œdipus as quoted by the questioner. Sophocles' drama " Coloneus " needs no remark.

THALES — ONE OF THE SEVEN WISE MEN OF GREECE. A sophist wishing to puzzle him with difficult questions, the sage of Miletus replied to them all without the least hesitation, aud with the utmost prccision.

1. What is the *oldest* of all things? God, because he has always existed.
2. What is the most *beautiful* of all things? The world, because it is the work of God.
3. What is the *greatest* of all things? Space, because it contains all that has been created.
4. What is the most *constant* of all things? Hope, because it still remains with man, after he has lost every thing else.
5. What is the *best* of all things? Virtue, because without it there is nothing good.
6. What is the *quickest* of all things? Thought, because in less than a moment it can fly to the end of the universe,
7. What is the *strongest* of all things? Necessity, which makes men face all the dangers of life.
8. What is the *easiest* of all things? To give advice.
9. What is the most *difficult* of all things? To know yourself.
10. What is the *wisest* of all things? Time, because it discovers all things.

LEGEND OF THE CROSS. " After the death of Adam, Seth planted on the tomb of his father a shoot from the tree of life which grew in the celestial Paradise. From it sprang three little trees united in one single trunk; and from one of these Moses gathered the rod with which he astonished the Egyptians and the people in the desert. Solomon desired to convert the same tree, which had become gigantic in size, into a column for his palace, but being either too short or too long, it was rejected, and served as a bridge over a torrent. The queen of Sheba refused to pass over that tree, declaring that it would one day occasion the destruction of the Jews. Solomon then commanded that it should be thrown into the pool of Bethesda, and its virtues were immediately communicated to the waters. When Christ was condemned to death his cross was made of the wood of that very tree. It was buried on Golgotha, and afterwards was discovered by the empress Helena, the mother of Constantine the Great. It was carried away from Palestine by Chosroes, king of Persia, who flattered himself that in possessing it he possessed the son of God, and he caused it to be enthroned on his right-hand; but it was brought back in triumph to Jerusalem by the emperor Heraclius. Being afterwards dispersed into a multitude of fragments throughout the then Christian world, countless miracles being performed by it. The wood of the cross was born with the world in the terrestrial Paradise; and it will reappear in heaven at the end of time, borne in the arms of Christ or of his angles, when the Lord shall descend to judge the world at the last day."

TRADITION OF JOHN THE BAPTIST. The Messenger of Life came to John and said: " Baptize me with the baptism with which thou baptizest, and pronounce over me the name which thou pronouncest." The Baptist, being fatigued, put him off till the next morning. The following day, John when into the middle of the Jordan, opened his arms, and received therein the Apostle of Life. The Jordan seeing him, overflowed its banks, but retired at the glance of his eye. John then spoke aloud and said: " I have baptized thousands of souls, but such a man as thou never came unto me before." The fishes and the birds glorified the Apostle of Life, saying: " Blessed be thou, and the place to which thou comest, and the place whither thou goest." John now recognizing Hebel Ziva, said: " Thou art he in whose name I have baptized; lay on me the hand of truth." The Apostle of Life replied: " If I lay my hand upon thee, thou wilt depart from thy body." John answered: " I have seen thee: I desire not to remain here; separate me not from thee." Thereupon Hebel Ziva casts John's body of flesh and blood into the Jordan, wraps him in a bright garment, and crowns him with a tiara of light. Then he takes him to the place of all purity, where he will remain forever.

THE LETTER M AND THE NAPOLEONS, Marbœuf was the first to recognize the genius of the Napoleon at the Ecole Militaire, Marengo was the greatest battle gained by Bonaparte, and Melas opened to him the way to Italy. Mortier was one of his first generals, Moreau betrayed him, and Murat was the first martyr in his cause. Marie Louise partook of his highest destinies, Moscow was the abyss in which he was engulfed. Metternich conquered him on the field of diplomancy. Six marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey, and twenty-six of his generals, of divisions) had names beginning with the letter M. Murat, Duke of Bassno, was the counselor in whom he placed the greatest confidence. His first great battle was that of Montenotte, his last was that of Mont Saint-Jean. He gained the battle of Moscow, Montmirail, and Montereau. Then came the assault of Monmartre. Milan was the first enemies' capital and Moscow the last in which he entered. He lost Egypt through the blunders of Menou, and employed Miollis to make Pius VII prisoner. Malet conspired against him; afterwards Marmont. His ministers were Maret, Montalivet, and Mollien. His first chamberlain was Montesquieu, his last sojourn Malmasion. He gave himself up to Captain Maitland. He had for his companion at St. Helena, Montholon. and for his velet Marchand.

If we examine the history of his nephew Napoleon III, we find that the same letter has no less influence, and we are assured that the captive of Wilhelmshöhe attaches still more importance to its mysterious influence than did his uncle. The Empress, his wife, is a Countess Mantijo; his greatest friend was Morny; the taking of Malakoff and the Mamelouvert, the principal exploits of the Crimean war, exploits due chiefly to the French. His plan in the Italian was to give the first battle at Marengo, but this was not fought till after the engagement at Montebollo at Magenta. McMahon received for the important services rendered by him in the battle the title of Duke of Magenta, as Pèlissier received for a similar service that of Duke of Malakoff. Napoleon now made his entry into Milan, and repulsed the Austrians at Melegnano.

After 1866, the letter M seemed to have become for him a presage of misfortune. We pass over Mexico and Maximilian, and take that war, in which he had founded a vain hope on the the three M's, Marshal McMahon, Montauban, and the Mitraileuse. Mayence was to have been the base of operations for the French army, but, repulsed on the Moselle, his fate was decided on the Meuse at Sedan. Finally we have to mention the fall of Metz. All these disasters are do to another M, the enemy of Napoleon—and this is a capital M—Moltke. —*Astrology, Divination, and Coincidences, by Rev. J. M. Buckley.*

A CAROL. The following carol was taken from a chap-book printed in or about 1843. These carols were in great vogue years ago in the old country, and are even now recited in some sections. Many such are versified from apocryphal literature of the early church Fathers.

THE CHERRY TREE.

When Joseph was an old man, an old man was he,
And he married Mary the Queen of Galilee ;
When Joseph he had his cousin Mary got,
Mary proved with child, by whom Joseph knew not.

As Joseph and Mary walked the garden gay,
Where cherries were growing upon every spray ;
O then bespoke Mary with words so meek and mild,
" Gather me some cherries, for I am with child.

Gather me some cherries, they run so in my mind."
Then spoke Joseph with words so unkind,
" I will not gather cherries." Then said Mary, " You shall see,
By what will happen, these cherries were for me."

Then bespoke Jesus all in his mother's womb,
Go to the tree, Mary, and it shall bow down,
And the highest branch shall bow to Mary's knee,
And she shall gather cherries by one, two, and three."

As Joseph was a walking he heard an angel sing,
" This night shall be born our heavenly king ;
He neither shall be clothed in purple nor in pall,
But in fine linen, as are babies all.

" He never shall require white wine and bread,
But cold spring water with which we were christened ;
He shall neither be rocked in silver and gold,
But in a wooden cradle that rocks on the mould."

Then Mary took her young Son, and sat him on her knee,
" Come tell me dear child, how this world shall be."
" This world shall be like stones in the street,
For the sun and the moon shall bow down at my feet."

MARY'S SEVEN JOYS. 1, The Annunciation; 2, Visitation; 3, Nativity; 4, Adoration of the Magi; 5, Presentation in the Temple; 5, Finding Jesus among the Doctors; 7, Assumption.

The Student and the Echo.

A LEGEND OF THE GRANITE STATE.

BY GODFREY.

A student in a classic school
  Had often wondered how his mates
Obtained their learning there by rule,
  'Less they were favored by the Fates.

Hard by a grove, at once he hies,
  There to contrive and lay a plan,
How he in fame and wealth might rise.
  And thus become a noted man.

For verse, 'tis said, he had a taste,
  And by himself oft wrote his rhymes ;
He ne'er believed hard study placed
  A doctor in receipt of dimes.

He sat and mused, at last resolved
  To tax his brain, a poem make,
A lay, which oft his mind involved,
  And perchance in the press might take.

The title of his lay, he chose
  "The Rustic Lawn," a theme quite plain;
He sung aloud, and so here goes,
  His first sublime and lofty strain ;

" O lovely lawn, near haunts of gods,
  Thy turf lays green and fallow ;
The plowman never turns thy sods,
  O thee in song I'll hallow "—
    (Echo), *Halloo !*

" Halloo." he cried, " who are you there ?
  I wish for no adviser ;
To watch and listen, who would dare,
  This side of Linden's Iser ? "
    (Echo), *I, sir !*

" And who is 'I,' that I should fear,
  What do you wish to do, sir ?
Who do you wish to teach o'er here,
  You listening abuser."
    (Echo), *You, sir !*

" Teach me, and how, sir, I beseech
  Why, sir, you are romantic :
Say, of what times can you me teach ?
  Your little voice sounds antic."
    (Echo), *Antique !*

" Of antique times, you are insane,
  I oft have read their lore,
Who is sufficient to contain
  The past history of yore ? "
    (Echo), *You are !*

" You promptly answer very well,
  Nevertheless, *per viam*,
Who is ready, in truth, to tell,
  All about old King Priam ? "
    (Echo), *I am !*

" Well, I will ask, and you may speak,
  And no more me annoy ;
What ancient city did the Greeks,
  In ten years' seige destroy ? "
    (Echo), *Troy !*

" The hero of blind Homer's song,
  Was one the Greeks did cherish ;
That Grecian hero, brave and strong,
  By whose hands did he perish ? "
    (Echo), *Paris !*

" In fight, a Jack, Achilles was ;
  He did many cities sack ;
Now who was next to him, *in laus ?*
  For they had many Jacks."
    (Echo), *Ajax !*

" Now, my friend, with you I'm classed,
  At first you did deceive me ;
Right you have answered what I've asked ;
  I am your friend, believe me."
    (Echo), *Leave me !*

" I will, no more I'll try the bard,
  But read the classics through ;
To you I'll bring the questions hard,
  So now, good friend, adieu."
    (Echo), *Aye, do !*

Next to his class he gladly went,
  To his mates he did confess,
That he had found the secret vent
  Where they got their success.

At home awhile he went from school,
  His late advice to follow ;
He knew that he was no one's fool,
  But an excellent classic scholar.

He to his parent next relates
  The episode here told ;
When the father thus an answer makes.
  " My son, you are whole-*sold*."

" It was the Echo which you call
  Your now most learned friend ;
So now, my son, pride has its fall,
  You, back to school, I'll send."

Moral—Hard study is the only way,
  Sound knowledge here to gain,
  He who improves each moment, may
  Rise high in honor's fame.

—*Daily American, December* 21, 1863.

The Asteroids and Satellites of Uranus.

BY. EDWARD DINGLE, TAVISTOCK, DEVON, ENGLAND.

Editor of Notes and Queries :

In your Februarv number, 1894, NOTES AND QUERIES, the inquiry is made, why the satellites of Uranus receive a percontra direction from all others ?

In all fairness to any prior instructor on any subject, for reasons assigned about the working order of connected associations in machinery, whether for time alone, or by it to measures of power for distances, we require to estimate the value, by observation and experiment, therefrom.

By the first of Genesis, all stars, with the sun, earth, and moon, in the central line of business thereof, and by connection, which the laws of gravitation, also, and Kepler's three laws establish, they are all associated so that by light on their revolutionary returns to fixed points in the heavens ; and to be observed from the earth under her rotation in time by her surface, where the observations are to be made, all the fourth day of Genesis is a true direction found.

Hence, we get all our engineering agencies for the experimental result we need, (for, at least, gravitation is admitted to be in uniting connection with all the universe) ; so, therefore, must the links remain active and kept up for the supporting means against attraction ; in all, otherwise to collapse in one center of space and ether.

In our commonest watches, mechanical only, the object to follow the heavenly motions is to be secured, and by action in one direction for a check to true time. The most refined means are used by reactionaries truly set. The refined chain along a definite path now known of the asteroids (all small as compared with other planets, some very much so) ; but, doubtless, worked by their draft on the floating gases thrown off from the sun, earth, and moon, etc., we hold a need to having an electrically set arrangement, to be employed in such a refined operation, over the forces of the larger globes within. The earth being one, and under a connection to regulate the vast forces of solar radiations of hot gases, for time and distance together, as his is supported by light, new, from above all.

But as it is certain by all astronomical admission of observers, that this chain of small globes between Mars and Jupiter, are found to occupy a now settled point of difficulty, respecting the previously unaccountable disproportion of space between them, as to that of others ; does it not lead to the evidence for a requirement to aid in the regulative connection for times and distances in all the associations of

law by them, by their proportions on solar light for the earth's drafts ?

Uranus is placed, also, in the gravitational connection, at a part, in the needed, common, etherial, regulating medium, or first heaven, so distant as to point to a demand, at use, of all the forces of heat to condensations by its loss, as a proper position to make another gentle set of judicial regulators, so far as the home planetary system demands. This line so opposite to that of all refined agencies at work on that general one of rotation and revolution, must tend to react on any minute agencies of disorder caused by any means in wrong done, by the use of natural forces in them, by any one in whom it is possible, without, at abuse of law. But of course we must have there, as any imitative designs require, by the impact displacement of air will be accomplished ; so that any agencies of will, or power for abuse of the first set laws of perfection, would have a reactionary, residentiary capacity to immediately counteract, in degree, the mischief, chronologically intended to be kept up true, by the alterations in these reactors.

Such civil engineering here we have and is what all seek of our inventors, and so proportionately make and set for use, reacting regulators.

It is well known, that we cannot, and ought not to exclude the regulating force of atmospheric air from any of our machinery of time and place. It is the final agency not at our command ; and then various ones would leave out the last regulator needed, except that of the more refined etherial one over it again, needed to raise the air from the earth's body, when it was by light and heat reduced to the appointed spheroidal form ; the force also of which is needed to keep up supply to our lungs, the great consumer of millions of tons of life-giving oxygen, in it daily, having no other efficient agency to keep it pure, as well as enough by solar gaseous supplies thereto. It is also observed that changes in the state of the air daily affect of our best chronometors, and in free ether the regulating rise or fall, by injury to any law within, would immediately become subject to the sun's forces for heat, to aid the perfect circularity of times by distance under changes of etherial depths for all planets. It is truly sublime by science experimental to be able to trace out these laws divinely made practical for sight and sense to intelligent man.

PLATOS. *The English Plato* — The Rev. John Norris (1657-1711).
The German Plato—Friedrich Heinrich Jacobi (1743-1819).
The Jewish Plato — Philo Judæus (flo. 20-40).
The Scottish Plato — Dugald Stewart (1753-1828).
Plato of the 18th Century—François M. A. de Voltaire (1694-1778).

The Symbol of the Indian, Egypytian, and Christian Cross.

EXTRACT FROM "TRADITION, ITS ORIGIN AND DEVELOPMENT."

BY ERNEST DE BUNSEN, LONDON, ENG.

(*Translated from the German edition of 1889, by the author.*)

Originally the Tree of Life, with the Egyptians, referred to the cloud. How can this conception have originated? The electric spark issued forth from the cloud and set fire to a forest or prairie. This was the original terrestrial fire, and it maintained itself, under cover of the ashes, by dried-up trees, where man could light a stick and carry it home. Fire produced warmth and preserved him from a night-attack of wild animals. Grateful for such benefits, man lighted an altar-fire, thus returning what he had received to the source of the life-preserving element. In this manner an eternal symbol was established by the smoke-clouds rising from the altar-fire, in the likeness of a tree, by the Tree of Life. This symbol united human life with a preserving non-terrestrial power. It was easy to keep up the fire by maintaining it in a state of ignition at special places, from which the renewal of the fire in the neighborhood could be established. But in course of time different methods were discovered for the artificial bringing forth of the fire. The most ancient of these methods was doubtless that by friction.

The origin of fire and its preservation, as we have explained it by a natural process, is described in a Vedic legend. Whilst we say that lightning was the first bringer forth of fire on earth, the legend introduces a messenger from heaven, called *Mâtarisvan*, which is the secret name of the Fire-god, Agni. Likewise in the legend a cloud is connected with the origin of fire. Finally the preservation by friction, caused by two fire-sticks, is also a trait of the legend. For the just mentioned celestial messenger brought down two wooden sticks, and taught mankind how, by the friction of these sticks, fire could be produced. But they are seized by the fire and consumed. Agni, 'an immortal born by mortals,' is sent to die on earth; 'the new-born son consumes his parents.'

These fire-sticks are called *Arani*, and one of the two was called *Pramantha*. The name *Mâtarisvan*, of the Indian Prometheus, is derived from the Sanscrit *mathnAmi*, which means 'to rub'. The name Prometheus is formed after the conception of *pramâtha*, 'robbery,' yet under the influence of the Pramantha stick, according to Kuhn's definition. The two sticks rubbed against each other, formed the original Cross.

This, our explanation of the aboriginal symbolism of the cross, is

confirmed by the Mexican representation of the cross at Palenque in Yucatan, set up in a temple discovered 1746, which by its form reminds us of the ark of the Hebrews. In 1802 it was removed from its original place by a fanatic, who saw in it an imitation of the Christian symbol, applied by the aborigines in a miraculous manner. A plaster-of-Paris cast for the Berlin-Museum was taken 1848. The cross is both represented as made of palm-branches, a bird is on its top, and on sides stand two priests, of whom one offers a child as sacrifice. The bird is evidently the storm-bird who brings down the fire from the storm-cloud, and deposits eggs, because fire was regarded as the origin of life. This human sacrifice, directly connected with the cross, was offered to the Fire-god.

As the smoke-clouds rising from the altar-fire seemed to form a tree, so the two fire-sticks of the Vedic legend took the form of a cross. But whilst the smoke-clouds rising from the altar-fire in the form af a tree, only for a time stood in connection with fire, fire was actually engendered by the two sticks in the form of a cross. The smoke-clouds rising from the altar-fire renewed in man the recollection how the first terrestrial fire was called into existence from above; the cross showed to man how he could himself engender it. Both ideas reached their culminating point on the one side in the adoration of fire as the highest gift come down from heaven, on the other side in the worship of the means for the continued renewal of fire. The combination of both ideas man represented by the symbol of a cosmical Tree of Life, as the source of his bodily and spiritual life. Because man regarded fire as the connecting link between heaven and earth, fire became in later times the symbol of the Divine Spirit, as which it is referred to in the Pentecostal narrative, and the cross became the symbol of Divine enlightenment.

The conception on the old and the new man, the two births, and about a holy mediator between heaven and earth, as Agni was, stood in connection with fire symbolism. Agni is called 'the messenger' and 'the Holy One for mankind,' also 'the Son of Power.'

Whilst in the East the cross was directly connected with fire, the *Swastika Cross* of the ancient Indians, symbolizing the spiritual flame, among the ancient Egyptians the holy Tau-cross, interpreted as 'enduring life' or *ankh*, was connected with the sun. A well-known monument from the time of Amenophis II represents a solar ray, at the end of which is the Tau, touching the nostrils of the King. The Egyptian cross symbolized the breath or spirit of God, conveyed by a solar ray to God's representative on earth, and it was symbolized by the sun. This symbolism must have been known to Moses, and it is referred to in the words recorded in Genesis, about God's breathing in Adam's nostrils the breath of life. In the Western as in the

Eastern symbol of the cross the latter was extensively connected with Divinee nlightenment, till Paul connected it with animal sacrifice.

As a symbol of the Holy Spirit the Tau-cross is indicated by Ezekiel when describing the vision in which the prophet was instructed to 'set *the mark of Tau*' on the foreheads of the faithful in Jerusalem. The sign of the cross at the Christian baptism refers to the same spiritual symbolism. As the Tau has the form of a yoke, there can be no doubt but that Jesus referred to the Egyptian symbol of the Tau-cross, as his yoke or as the cross which followers of him are to take upon themselves. But Paul connected the cross with the sacrifical death of Jesus on the cross, that is with his new doctrine on the atonement by blood. The aboriginal and the genuine Christian, or pre-Paulinic cross, is nowhere connected with sacrifice.

Egyptian Masonic Principles.

The By-Laws of Phœnicia Lodge, at Beyrouth, Syria, a copy of which inA rabic and a translation into English, were recently presented o the "Acacia Club," Chicago, Ill., by John C. Smith, are herewith submitted, and point to the universality of Masonic principles:

1. Worship and honor God, the Creator and Ruler of mankind.
2. Love your neighbor.
3. Avoid wrong-doing.
4. Always do right.
5. Heed not the people's idle gossip.
6. Follow the principles of the religion and respect that of others, as all men are equal in the eye of God, the true worship of whom is the practice of good deeds.
7. Do right through the love of doing right.
8. Always keep your character pure and worthy to appear before God, the Ruler of mankind.
9. Love the righteous and virtuous, pity the miserable, avoid the wicked, and hate no one.
10. Avoid long conversations with people of rank; be wise with your comrades, true to your friends, humble to those that are under you, and piteous to the poor.
11. Flatter not your Brother, because flattery is treachery.
12. Do not let your Brother corrupt your character by his words of praise.
13. Follow always the voice of your conscience.

14. Be a father to the poor and needy lest your hard-heartedness provoketh imprecations.

15. Be generous and helpful to the stranger and pay full honors to his person.

16. Avoid quarrels and blasphemy, and incline always to the truth.

17. Always respect the ladies, treat them kindly, and prefer death to dishonoring them.

18. If God grants you a child, offer Him your thanks and tremble with the heaviness of your charge.

19. Be a good example to him.

20. Make him fear you till the age of 10, love you till 20, and respect you till death.

21. That means: You must instruct him till his 10th year, be as a father till his 20th year, and a friend till death.

22. Teach him the true principles.

23. Make him indebted to you for the right way you showed to him.

24. Make him a righteous man before you make him an energetic man.

25. If you feel ashamed of your situation, you are proud.

26. It is not the situation which makes a man respected, but his deeds therein.

27. Read and understand these teachings; go and do likewise, and always think before acting.

28. Let your deeds be profitable to your Brothers and to yourself.

29. Be contented in all places and under all circumstances.

30. Rejoice in the right and repent of your sins.

31. Suffer without complaint all miseries and troubles.

32. Condemn not the actions of others as insignificant.

33. Neither rebuke nor exalt any one because God, the Creator and Instigator of Hearts, is alone able to know the responsibility of His creature.

34. Respect the ruler of the country where you live, because he allowed you to live on his land.

35. Respect the government and its laws and enter not into a conspiracy against but give it aid in time of need.

36. Avoid disputing in religion, and political matters, so as to keep the links of humanity unbroken.

37. Help your brother and prefer him to others in all your dealings as long as he is true and righteouons to you and others.

38. Keep your heart clean with your Brothers' families.

39. Keep your Brothers' secrets as you would your own.

40. Be excellent and you will be an example to the people because of your righteous action.

Odd-Fellows' Journals in United States.

Arkansas Odd-Fellow,	mo.	Batesville,	Arkansas
Bundle of Sticks,	mo.	Columbus,	Ohio
Companion & Am. Odd-Fellow,	mo.	Columbus,	Ohio
Guest,	mo.	Eden	Pennsylvania
Idaho Odd-Fellow,	mo.	Caldwell,	Idaho
Indiana Odd-Fellows,	mo.	Aurora,	Indiana
Iowa Odd-Fellow,	s-m.	Maxwell,	Iowa
Journal,	mo.	Boston,	Massachusetts
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The April No. contains Biography of Artemas Martin A. M., Ph. D., LL.D., by B. F. Finkel, editor ; Logarithms of Negative Numbers, by M. C. Stevens; Non-Euclidean Geometry, by G. B. Halsted; Remarks on Lyle's Postulate, by John Dolman, Jr.; More Remarks on Division, by J. K. Ellwood ; Are Differentials Finite Quantities ? by John N. Lyle ; Note on Centroid of Plane Areas, by G. B. M. Zerr. Solutions and Problems in all branches of mathematics.

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Vol. III will be published in due time, which title is to be "A Short Enquiry concerning the Hermetic Art"; 1714. Anon. Introduction and notes by S. S., D. D. Vol. IV, to entitled "The Dream of Scipio," with notes by L. O. "The Golden Verses of Pythagoras," prepared by A. E. A. Prices, Vol. I, two shillings and six pence; Vol. II, three shillings; Vol. III, two shillings and six pence; Vol. IV, price not yet fixed. Published by Theosophical Publishing Society, 7 Duke Street, Adelphi, W. C.. London, Eng.

THE BIBLICAL WORLD containing the Old and New Testament Student. Editor, William R. Harper ; assistant editors, Ira M. Pierce, Ernest D. Burton, Robert F. Harper, George. S. Goodspeed, Olive J. Thatcher. Ccommencing with 1894, Vol. III, this sterling monthly has been enlarged to the full magazine size, and has appeared in an attractive new cover. The subscription price is now $2.00 per year, payable in advance. A thousand pages of the freshest thought on biblical subjects. Eleven regular departmens : Editorial, General Articles, Exploration and Discoevry, Comparative Religion, American Institute of Sacred Literature, Work and Workers, Sunday School, Synopsis of Important Articles, Notes and Opinions of Current Biblical Thought, Book Reviews, and other Current Biblical Literature, University Press of Chicago, D. C. Heath & Co., Directors. Many articles in each number. Biblical theology, religious problems, important discoveries aud explorations in Assyriology, Egyptology, and archæology ; messianic prophecy, apocryphal literature, scriptual studies, christianic education, historic-critical translations, sacred books, all departments of literature of a biblical nature. Every student of the sacred books of all nations should read the " Biblical World."

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Judge Scott was an eminent jurist on the bench of Ohio, and resident of Bucyrus, Ohio. He was also a mathematician of note, and well known to the mathematicians of this country through personal correspondence, and his communications to the various mathematical publications of the day. His articles on "Magic Squares," which were published in A. Martin's "Mathematical Annual for 1870, and other periodicals, are reprinted in this Memoir, and also the entire paper which was published in a pamphlet in 1869, entitled "A Discussion of the Equation $h^2=p^2+b^2$, when h, p, and b are Interger Numbers."

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THE FREETHINKERS' MAGAZINE. H. L. Green, editor and proprietor. Vol. XII commenced with January, 1894. (E. M. 294). Published at 383 Eagle Street, Buffalo, N. Y. Terms $1.50 per annum. Clubs of five or over, $1.00 each, Single number, 20 cent.

THE RESURRECTION AND THE LIFE. Mountain Musings, No. 1. By Peter Davidson, Loudsville, White Co., Georgia. 8vo. pp. 10. Price, five cents a copy, or twopence. " I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live " (John xi, 25), quoted on the cover. 1893.

Books For Sale.

Address " Notes and Queries," Manchester, N. H.

History of Candia, Rockingham County, N. H. From its first settlement to the present time. By Jacob Bailey Moore. 8vo. cloth; pp. 528. Portrait of the author for frontispiece. Illustrated with 42 portraits and cuts, natives of the town, buildings, landscapes, etc. XXXIV Chapters; map, and index. Price, $2.25; by mail, $2.50

History of Weare, N. H. 1735 to 1888. by William Little. The Committee of the Town to furnish the material were David Cross, Abner P. Collins, Sylvester C. Gould, Josiah G. Dearborn, and Robert Peaslee. Published by the Town. Lowell, Mass., 1888. 8vo. cloth. Illustrated with 76 portraits, cuts, etc. $3,00

Historical, Biographical, and Miscellaneous Gatherings in the form of Notes on Printers, Printing, Publishing, and Editing of Books, Newspapers, and Magazines, from 1420 to 1886, with notices of many publishers, editors, printers, authors, and inventors. By John W. Moore. Part I, pp. 118; Part II, pp. 156; Part III (Manchester Press), pp. 176; Part IV, pp. 130; Index, pp. 24; total pp. 604. Concord, N. H. 1886. 8vo. cloth. $2.00

Solutions of the Principle Questions of Dr. Charles Hutton's Course of Mathematics; forming a General Key to that work, designed for the use of tutors and private students. By Thomas Stephens Davies, F. R. S. London, 1840. 8vo. cloth. pp. 550. $2.00

Sod; the Mysteries of Adoni; pp. XVIII+216. Sod; the Son of Man; pp. XXXIV+152: total pp. 520; two volumes bound in one. By S. F. Dunlap, author of " Vestiges of Spirit History of Man," and " Origin of Names." 8vo. cloth. London, 1861. $4.00

A Collection from the Miscellaneous Writings of Nathaniel Peabody Rogers. Second ed. Manchester and Boston, 1849. Cloth. 12mo. pp. 380. Steel portrait of N. P. Rogers. This collection contains essays from the " Herald of Freedom." An O. P. book. $1.00

Ancient and Mediæval Geography, by Charles Anthon. New York, 1850. 8vo. pp. 769. Harpers' edition. $0.50

Solution of the Pyramid Problem, or Pyramid Discoveries, with a new theory as to their ancient use. By Robert Ballard. Second edition. 8vo. pp. 109. New York, 1883. $8.80

BOOKS AND PAMPHLETS in all departments of literature for sale, exchange, and to give away. Write to this office what you are wanting. Town histories bought, sold and exchanged. Send list of books th re wanted. Send list of books you have for exchange.

Miscellaneous Exchanges. No. 2.

(Continued from second page of Cover.)

Maine Hist. and Gen. Register,	qr.		Portland, Me.
Manifesto,	mo.		Canterbury, N. H.
Manorah,	mo.		New York, N. Y.
Mathematical Magazine,	qr.		Washington, D. C.
Messenger,	mo,		Bloomsbury, London, Eng.
Mirror and American,	daily.		Manchester, N. H.
Moslem World,	mo.		New York, N. Y.
National Stenographer,	mo.		Chicago, Ill.
New Church Independent,	mo.		Chicago, Ill.
New Church Life,	mo.		Philadelphia, Pa.
New Jerusalem Magazine,	mo.		Boston, Mass.
Ohio Teacher,	mo.		Springfield, Ohio.
Our Language,	mo.		New York, N. Y.
Our Race Studies,	qr.		New Haven, Conn.
Penman's Art Journal,	mo.		New York, N. Y.
Phonographic Magazine,	mo.		Cincinnati, Ohio.
Phrenological Journal,	mo.		New York, N. Y.
Popular Astronomy,	mo.	(10 Nos.)	Northfield, Minn.
Putnam's Monthly Hist. Magazine,	mo.		Salem, Mass.
Religion of Science Library,	bi-mo.		Chicago, Ill.
Rostrum,	mo.		New York, N. Y.
School Bulletin,	mo.		Syracuse, N. Y.
School Visitor,	mo.		Versailles, Ohio.
Smithsonian Institution,			Washington, D. D.
Southern Stenographer,	mo.		Charleston, S. C.
Spirit of the Word,	mo.		Beverly, Mass.
Students' Journal (Graham's),	mo.		New York, N. Y.
Times of Restitution,	mo.		East Liverpool, Ohio.
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Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, Etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XII began with 1894. Each volume fully indexed. $1.00 a year in advance. It is now in its XIIth volume (established in 1882). An encyclopædia in itself. It delves into history, traditions, legends, folk-lore, mysticism, recondite laws, mathematics, physics, psychics, science, art, literature, bibliography, book-lore, and the like. Circulates in all parts of the world. Address S. C. & L. M. Gould, (Printers, Publishers, and Booksellers,) Manchester, N. H.

The Ancient Egyptian Book of the Dead

Biblis Publishing Company, Meriden, Conn. Edited, with introduction, by Dr. Charles H. S. Davis. The "Book of the Dead" is the most ancient and most important of the religious texts which has come down to the present day, as regards the extent and variety of information it affords. The celebrated Egyptian theological work and the oldest book in the world, is a group of Hermetic books which has been called the "Funeral Ritual, or Book of the Dead," and was considered by the Egyptians as an inspired work; and for over 5,000 years its prayers, hymns, and litanies were in use. Some chapters of the book declare that they were written by God himself, and that they reveal his will and the divine mysteries of man. The Egyptian title was "The Manifestation of Light," or in other words, "The Book Revealing Light to the Soul."

The Book of the Dead gives us the completest account of primitive belief. We learn from this remarkable book that the standard of morality with the ancient Egyptians was very high. "Not one of the Christian virtues," writes Chabas, "is forgotten in the Egyptian code: piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the needy, deference to superiors, respect for property in its minutest details," etc. It shows that thousands of years before Christ the Egyptians held lofty conceptions of the Deity; that they believed in one God, self-existent and omnipotent; that their moral ideas were of the purest and best.

Only two translations of the entire work have been completed; one in English by Dr. Birch, in 1867, which is very inaccurate, and now very scarce, and the other in French by M. Paul Pierret, in 1882.

In order that the mythology and symbolism of the Book of the Dead may be thoroughly comprehended, an account is given of the Religion and Mythology of the Ancient Egyptians, with chapters on Animal Pantheon, etc., and a complete index to all of the words in the Turin Papyrus. This index is taken from M. Lieblin's *Index Alphetique de tous les mots contenus dans le Livre des Morts*. This index alone costs $3.00 to import. The 79 plates of the Great Turin Papyrus, giving the 167 chapters complete, taken from the Egyptologist Lepsius, and the 20 plates of the Louvre Papyrus taken from E. de Roughe, are here reproduced by the artistic photo-engraving process in fac-simile. M. de Rouge's work was published at $26.00, and Lepsius's book at $8.00, and both are out of print, and cost more to produce them now.

The size of the 99 plates will be 7 x 10 inches, on superfine book paper, and bound in cloth. Terms to first subscribers. This work will be sent post or express paid to subscribers for the merely nominal price of $3.50, about the cost of reproducing the plates. The edition will be limited closely to the subscriptions, and when published the price will be raised to $6.00.

Table of contents: 1. The Religious Beliefs of Primitive People. 2. The Religion of Ancient Egypt. 3. Animal Worship in Ancient Egypt. 4. The Egyptian Pantheon. 5. The Symbolism of the Book of the Dead. 6. Translation of the Book of the Dead. 7. Index to all of the words contained in the Turin Papyrus.

MISCELLANEOUS

NOTES AND QUERIES

JUN 22 1894
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A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Eich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. JULY, 1894. No. 7.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1894.

Entered as second class matter at the Post-Office, Manchester, N. H.

Magazines, Books, Pamphlets, Received.

ASTRONOMY AND ASTRO PHYSICS. New Series commenced with the eleventh year, 1892. Now in its third enlarged volume, 1894. $2.00 a year, ten numbers annually. Prof. W. W. Payne, editor, Northfield, Minn. Important papers in all departments of astronomical science. Associate editors — James E. Keeler, Allegeny, Pa.; Henry Crew, Evanston, Ill.; Joseph S. Ames, Baltimore, Md. General Astronomy: Frontispiece, Plate XIII, Gale's Comet, 1894, May 3; Photographs of Gale's Comet, 1894, by E. E. Barnard; The Forms of Discs of Jupiter's Satellites, by W. H. Pickering; A Graphical Method for determining the Apparent Orbits of Binary Stars, Plate XIV, by Chas. P. Howard; The Variable Proper Motion of Procyon, Plates XV & XVI, by S. W. Burnham; Recent Observations on the Satellites of Jupiter, by E. E. Barnard; West Indian Hurricanes and Solar Influence, two papers, by F. H. Bigelow and H. A. Hazen respectively; On the Proper Motion of Stars in the Dumb-bell Nebula, by Barnard. Astro Physics — The Wolf Rayet Stars; by W. W. Campbell; On the Spectra of the Orion Nebula and the Orion Stars, by James E. Keeler; Spectra of the Great Nebula of Orion and other well known nebulæ, by W. W. Campbell; Stars having Peculiar Spectra, by M. Fleming; Solar Phenomena Observed at the Royal Roman College during the 3d and 4th quarters of the year 1893, by P. Tacchini; etc. Astro-physical notes, news, phenomena, etc., also abound making this June No. 1894, one of the most interesting to all classes of intellect.

POPULAR ASTRONOMY for June, 1894, published at Northfield, Minn., and edited by Prof. W. W. Payne, contains the following papers: The Great Nebula of Orion, Plate XXIII, for frontispiece, and a paper on the same by H. C. Wilson; Shooting Stars and How to Observe them and what they teach us, XIth paper, illustrated, by W. F. Denning; E. E. Barnard's Work at Lick Observatory, by S. W. Burnham; Testing Optical Glass for the quality of its annealing, illustrated, by John A. Brashear; Constellation Study, VIIIth paper, by Winslow Upton; The Pleiades, Plate XXVI, by W. W. Payne; Variable Stars, VIIIth paper, illustrated, by J. J. Parkhurst; Planet notes and tables for July and August, Suggestions, Star Charts, Plates, etc. $2.50 a year (ten numbers). Charlotte R. Willard, co-editor.

ACCOUNTING IN THE TREASURY DEPARTMENT. Speech of Hon. Henry M. Baker, of New Hampshire, in House of Representatives, May 2, 1894. 8vo. pp. 20. Washington, D. C., 1894.

THE PHARAOHS OF MOSES ACCORDING TO HEBREW AND EGYPTIAN CHRONOLOGY. By Ernest de Bunsen. Reprinted from the "Proceedings of Biblical Archæology," February, 1890. 8vo. pp. 10. London.

THE ROMANES LECTURES, 1892. An Accademic Sketch by Right Hon. Wm. Ewart Gladstone, M. P., delivered in the Sheldonian Theatre, Oct. 24, 1892, with annotations by the author. 8vo. pp. 47.

THE JUDGMENT OF PROMETHEUS, AND OTHER POEMS. By Ernest Myers. Cloth. 12mo. pp. 128. London, 1886. Contains ten poems and four sonnets. Among the poems is "The Angering of Achilles," (Homer's *Iliad* 1-305.) The Lectures and Poems received from P. K. Foley, Bookseller, Portland, Maine.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"The heart is the place where the soul is at its own home."—OEHLER.

VOL. XII. JULY, 1894. No. 7.

THE SATELLITES OF URANUS. (Vol. XII, p. 48.) The question is asked, " What is the theory proposed to explain why the satellites of Uranus revolve in a contrary direction from all others ? "

We have carefully read the article in the June number (p. 179), by Edward Dingle, Tavistock, Eng., and confess we can get little or no light from his system of metaphysics. It seems to me he gives us nothing for a foot-hold of information to answer the question.

Now works on astronomy state that these satellites present to our views some remarkable and unexpected peculiarities. Contrary to the analogy of the whole planetary system, *the planes of their orbits are nearly perpendicular to the ecliptic*, being inclined 78° 48′ to that plane. This lacks only 11° 12′ of their orbits being perpendicular.

Their motions in these orbits are likewise found to be *retrograde*, so that, instead of advancing from west to east round Uranus, as all the other planets and satellites do, they move in the opposite direction.

A theory has been proposed to account for this at present known single exception of revolution to the planetary system. It is that at some indefinite period of time these satellites revolved in harmony with all other known bodies of the universe ; that on account of their nearly perpendicularity of orbital planes, they may have been influenced or disturbed by the near approach of some foreign body, perhaps some comet, which caused them to wabble a dozen or so degrees at their poles ; that such a disturbance might overbalance the equipoise and thus their rotations and revolutions, not ceasing, but cause the retrograde movements. The illustrations of these motions are asily shown by revolving globes.

ALLEGORY, FIGURE, METAPHOR, PARABLE, SIMILE, ETC. I give you Webster's definition of allegory, figure, metaphor, parable, similitude, and simile. I also have supplemented these definitions with twelve passages selected from the New Testament, because they are familiar to your readers. I would be pleased to have you or some of your readers state which term as defined applies to the several selections.

W. W. H.

Allegory. A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances.

Figure. A mode of expressing abstract or immeterial ideas by words which suggest pictures or images from the physical world.

Metaphor. The transference of the relation between one set of objects to another set for the purpose of brief explanation; a compressed simile.

Parable. A comparison; a similitude; specifically, a short fictitious narrative of something which might really occur in life or nature, by means of which a moral is drawn.

Simile. A word or phrase by which something is likened, in one or more of its aspects, to something else; a similitude.

Similitude. 1. The quality or state of being similar or like. 2. The act of likening, or that which likens, one thing to another. 3. That which is like or similar.

1. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.—Matthew xix, 24.

2, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke ix, 62.

3 If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.—Rom. xii, 20.

4. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.—I Cor. xiii, 1.

5. Speaking lies in hypocrisy; having their conscience seared with a hot iron.—I Tim. iv 2.

6. If a man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass.—James i, 23.

7. It happened unto them according to the true proverb, The dog

is turned to his own vomit again . and, The sow that was washed, to her wallowing in the mire.—II Pet. ii, 22.

8. A new commandment I write unto you ; which thing is true in him and in you, because the darkness is past, and the true light now shineth.—I John ii, 8.

9. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.—Eph. vi, 14.

10. Today, after so long a time ; Today, if ye will hear his voice, harden not your heart.—Heb. iv, 7.

11. One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.—Titus i, 12.

12. In the midst of a crooked and perversed nation, among whom ye shine as lights in the world.—Phil. ii, 15.

THE OGIVE The curve $y = ce^{-h^2 x^2}$ is called an *Ogive*, and it is regarded as more likely to be approximately true of a statistical series than any other that can be specified *à priori*.

If all the men of a tribe were arranged in a row according to their heights, the middle man would have the *mean* height.

WITCH OF AGNESI. The equation $x^2y = 4a^2(2a-y)$ is known as the *Witch of Agnesi*.

REPETITION. Dr. Sharp, of Hart Hall, Oxford, had a habit of repeating, in almost every sentence he spoke, the words *I say*. To his friend, who ridiculed him for the practice, he made the following hit:

" *I say they say you I say I say ;*
I say, what if I do say I say ?
I say, what business have you to say I say ? "

To ———

Find the secret hidden here,
Laughing from its safe retreat,
Sending to the questioner
Glances winning, merry, sweet ;
Lurking here as in her eyes,
Whose every look gives glad surprise.

The Boyhood of Our Lord Jesus.

CHAPTER I.

Now the boy Jesus Christ when he was five years old was playing at the ford of streams of water, and he collected and confined the waters, and directed them in channels, and caused them to enter pools, and made them become clear and bright. And he took soft clay ont of the moisture, and formed twelve birds. For it was the Sabbath day, and there were many boys with him. Now a man of Jews saw him with the boys when he made these, and told Joseph his father, and provoked him against Jesus, and said to him, On the Sabbath he hath moulded clay and made birds, which is not lawful on the Sabbath. And Joseph went and rebuked him, and said to him, Why dost thou make these on the Sabbath? Then Jesus clapped his hands and made the birds fly away before those that spake, and he said, Go, fly away, and remember me, ye who live! and the birds went away twittering. Now when the Pharisee say it, he was greatly astonished, and went and told his friends.

CHAPTER II.

Now the son of Annas the scribe also was with Jesus. And he took a stick from a willow tree and destroyed and broke down the pool, and let out the waters which Jesus had collected, and made the pools dry. And when Jesus saw what he did, he said to him, Without root shall thy shoot be, and thy shoots shall dry up like a bough of wood, which is broken by the wind, and is no more. And the boy immediately withered away.

CHAPTER III.

And again Jesus was going with his father, and a certain boy who was running struck him with his shoulder. Jesus saith unto him, Thou shalt not go thy way. And immediately he fell down and died. And all that saw him cried and said, Whence was this boy born, that all his words beeome deeds? And the kindred of him that was dead drew nigh to Joseph, and said to him, This boy is thine; thou canst not dwell with us in this village; but teach him to bless.*

CHAPTER IV.

Now he came near to the boy and taught him, and said, Why dost thou these things? and wherefore speakest thou these things? and they consider and hate thee. Jesus said, If the word of my Father were not wise he would not know how to instruct children. And again he said, If they were the children of the bride-chamber they

would not receive curses; these will not receive torment. And straightway they became blind who accused him. But Joseph was angry and took hold of his ear and pulled it. Then Jesus answered, and said to him, It is enough for thee to command me and control me,† for thou hast acted without knowledge.

CHAPTER V.

Now a certain teacher whose name was Zacchæus heard him talking with his father, and said, O thou naughty boy! And he said to Joseph his father, How long wilt thou be unwilling to send this boy to learn to love children of his own age? Joseph answered and said, And who is able to instruct a boy like this? Does he suppose he is deserving of a small cross? Joseph‡ answered and said to the teacher, These words which thou hast spoken, and these names, I am a stranger to them. For I am apart from you, and I dwell within you.§ Honor in the flesh I have not. Thou art in the law and in the law abidest; for when thou was born I was; but thou supposest thou art my father. Thou shalt learn from me instruction which no other man knoweth, nor is able to learn, and the cross which thou didst speak of, he shall bear whose it is. For when I am greatly exalted I shall lay aside whatever is mingled in your nature; for thou knowest not whence thou art; for I alone know truly when ye were born, and how long ye have to remain here.

CHAPTER VI.

Now when they heard they were astonished, and cried out and said, O sight and sound of wonder! We never heard that man spake such words as these, neither priests, nor scribes, nor Pharisees. Whence was this one born that is but a child of five years, and speaks these words? Man hath never seen such a one as He. Jesus answered and said to them, Ye marvel at what I said to you, That I know when ye were born. And again I have something more to say to you. And when they heard they were silent and could not speak. And Zacchæus the teacher said to Joseph, I will teach him what he ought to learn. And he took him into the school. But when he came in he was silent. But Zacchæus the scribe began to say to him from Aleph; and repeated to him all the letters many times; and told him to answer and say after him. But he was silent. Then the scribe was angry, and struck him with his hand upon his head. And Jesus said, A blacksmith's anvil when it is beaten receives correction, and it does not feel. But I am able to say the things which are spoken by you with knowledge and understanding. The scribe answered and said, He is something great; either he is God, or an angel, or — what to say I know not.

CHAPTER VII.

Then the boy Jesus laughed, and said, Let those bear fruit in whom is no fruit, and let the blind see the living fruit of the Judge.

CHAPTER VIII.

And again, once on the Sabbath day Jesus was playing on the housetop, and one of the boys fell down and died. And when the others saw this they fled, and Jesus was left alone. And the kindred of him that was dead took hold of him, and said, Thou didst cast the boy down. And Jesus said, I did not cast him down. And they reviled him. Then he came down beside the dead, and said, Zeno, — for this was his name, — did I cast thee down? Now he forthwith leaped up and stood, and said, No, my Lord. And all of them marvelled; the kindred also of the boy praised God for these wonders.

CHAPTER IX.

Now again, once after Jesus was seven years old, his mother sent him to draw water. And in the press of a great crowd, his pitcher struck (something) and was broken. But Jesus spread out the cloak that he wore, and gathered up and brought the water. Now his mother Mary was astonished at all she saw.

CHAPTER X.

And again, once Jesus was playing, and he sowed one bushel of wheat, and reaped a hundred quarters, and gave them to the people of the village.

CHAPTER XI

Jesus was eight years old; and Joseph was a carpenter, and made nothing else but ploughs and yokes. And a man ordered of him a couch of six cubits. And there was not the proper measure in one piece of one side, but it was shorter than its fellow. And the boy Iesus took the measure of the wood, and pulled and stretched it, and made it equal to its fellow. And he said to Joseph his father, Do all that thou wishest.

CHAPTER XII.

Now Joseph, when he saw that he was clever, wished to teach him letters, and brought him to the house of a scribe. And the scribe said to him, Say Aleph; and Jesus said it. And the scribe went on that he should say Beth. And Jesus said to him, Tell me first what Aleph is, and then I will tell thee about Beth. And the scribe took

and smote him ; and forthwith he fell down and died. And Jesus went to his kindred. And Joseph called Mary his mother, and commanded her that she should not let him go out of the house, lest those should die who smote him.

CHAPTER XIII.

Now a certain scribe said to Joseph, Hand him over to me, and I will teach him. But Jesus entered the house of the scribe, and took a volume and read, not what was written, but great marvels.

CHAPTER XIV.

And again, Joseph sent his son James to gather wood, and Jesus went with him. But while they gathered wood, a certain viper bit James in his hand. And when Jesus came near him he did nothing else to him but stretched out his hand to him and blow upon the bite, and it was cured.

CHAPTER XV.

And when Jesus was twelve years old they went to Jerusalem, as it was the custom with Joseph and Mary to go to their festival. And when they had observed the Passover, they came back to their house. And when they set out to come back, Jesus tarried in Jerusalem. And neither Joseph nor Mary his mother knew, but supposed he was with their company. And when they came to the resting-place for that day, they sought him among their kindred, and among their acquaintance. And when they found not Jesus they came back to Jerusalem and sought for him. And after three days they found him sitting among the doctors, both hearing them and questioning them. And all who heard him were astonished, because he silenced these doctors ; for he expounded unto them the parables of the prophets, and the mysteries and hard sayings which are in the law. And his mother said to him, My son, why hast thou done these things to us who have been distressed and troubled, and seeking for thee? Jesus answered and said, Why did yea seek me? Know ye not that it behooveth me to be in the house of my Father? The scribes and Pharisees answered and said to Mary, Art thou the mother of this boy? The Lord hath blessed thee ; for glory and wisdom like this we have not seen in boys, nor have we heard that any man has mentioned. And he arose and went with his mother, and was subject to them. But his mother retained all these words. Now Jesus increased and advanced in wisdom and in grace with God, and with men. Amen.

HERE ENDETH THE BOYHOOD OF OUR LORD.

* *i. e.*, except thou teach me to bless. † Literally, find me. ‡ So

the Syriac, but Jesus is necessarily meant. § Or, among you. ‖ In plain words the sense of the Syriac may be, "Let the fruitless be fruitful, and the blind see the living fruit of judgment."

For other accounts of these claimed boyhood miracles see the references given by Wm. Emmette Coleman, NOTES AND QUERIES, Vol. VIII, p. 256.

[The foregoing chapters of "The Boyhood of Jesus" have been composed in the latest style of prose composition adopted by some of the metropolitan journals. The method is adopted to save much valuable time to the compositor consumed in endeavoring to equalize the spacing, and even then the desired object is only partially overcome; but this latest method secures equal spacing and leaves the lines uneven, much resembling blank poetry. *Liberty*, New York City, estimates a decrease of one-third the time in composition and distribution, etc.]

THE SYRIAC GOSPEL OF THE BOYHOOD OF OUR LORD JESUS. It will be seen that the foregoing document resembles very closely the first Greek text of the Gospel of Thomas; but it differs in isolated words, contains additional sentences, and omits extensive portions Dr. William Wright edited this Syriac from a manuscript of the sixth century in the British Museum. I (B. H. Cowper) have not exactly followed his translation, because it has been made closely literal for critical purposes. Readers who wish for a more minute rendering than the foregoing must consult Dr. Wright's valuable work,* of which free use has been made with his full concurrence. This is believed to be the most ancient extant form of the Gospel of Thomas. It is thou it would be interesting to the student to make these explanations, who might desire to see the different forms of these documents. The quotations from St Luke (II, 41-52) in chapter XV, are not made from either the Peshito, Curetonian, or Heraclean Syriac; although the translator may have known the first or second of these works.

* APOCRYPHA (SYRIAC), Contributions to Apocryphal Literature of New Testament. Protevangelion, or History of Birth of Our Lord, and Virgin Mary; Gospel of Thomas the Israelite, or Infancy of Our Lord; Letters of Herod and Pilate; History of Last Days and Death of Virgin Mary, the Holy Mother of God; Obsequies of the Holy Virgin. Translated by W. Wright, with notes. Pp. 64. Appendix, Syriac text, pp. 68. London, 1865.

TO A SKULL. *Al dcattephte, attephuke; Vesaph mepithaike yetuphum.*

This line was uttered by Hillel, on seeing a skull floating on the water. It suggested retribution. Here followeth the translation;

"Because thou didst cause others to float, they have floated thee; and, in the end, they who caused thee to float, shall be floated themselves.

EATHAN ALLEN HITCHCOCK. Who was E. A. Hitchcock, whose name is bracketed as the author of "Remarks on the Alchemists," on the third page of cover, May No. of N. AND Q.? N. B.

General Ethan Allen Hitchcock was the son of Judge Samuel Hitchcock, of Vermont, and the Grandson of the celebrated Ethan Allen, whom it it will be remembered at the beginning of the war of tke Revolution, then demanded the surrender of Fort Ticondoroga, "In the Name of the Great Jehovah and the Continental Congress!"

General Hitchcock was born in 1798, graduated at West Point in 1817, served with his regiment in the Southern States where, before he was twenty-one, he became noted for his metaphysical ideas, and his knowledge of the Platonic philosophy. He traveled in Europe two years, as a student, singularly fitted to communicate the mystic ideas of the Hermetic philosophers of whose writings he had become the possessor of more than 1,000 volumes and pamphlets. His first work, quoted by "N. B." in the question above, was published anonymously at Carlisle, Pa., in 1855, and received, with others of similar thought, an eighteen-column review in the *Westminster Review*, for October, 1856. The article is too long to make any abstract from sufficient to give a just appreciation of Gen. Hitchcock's mystic philosophy.

The following bibliography contains the works of Gen. Hitchcock, so far as we have any knowledge:

Remarks upon Alchymists, and the supposed sbject of their Pursuits; showing that the Philosopher's Stone is a mere Symbol, signifying something that could not be expressed openly, without incurring the danger of an *Auto da Fé*. By on Officer of the United States Army. Carlisle, Pa. 1855.

Remarks upon Alchymy and the Alchemists, indicating a method of discovering the True Nature of the Hermetic Philosophy, and showing that the Search after the Philosopher's Stone had for its Object the Discovery of an Agent for the Transmutation of Metals; being also an attempt to rescue from undeserved opprobrium the reputation of a class of extraordinary thinkers in past ages. "Man shall not live by bread alone." Boston, 1857. Pp. 304.

Swedenborg, a Hermetic Philosopher. Being a Sequel to Remarks on Alchymy and the Alchemists; showing that Emanuel Swedenborg was a Hermetic Philosopher, and that his writings may be interpreted from the point of view of Hermetic Philosophy. With a

chapter comparing Swedenborg and Spinoza. "One truth openeth the way to another." New York, 1858. Pp. 352.

Christ, the Spirit; an Attempt to State the Primitive View of Christianity. "It is the Spirit that quickenth: the Flesh profiteth nothing."—*John* VI, 23. "The Letter killeth, but the Spirit giveth life."—II *Cor.* II,I 6. St. Louis, Mo., 1860. Pp. XIV+376. Second edition, enlarged. Part First, pp. XL+452; Part second, pp. XXVIII+452. New York, 1861. (Third edition, Parts First and Second, New York.) Fourth edition, pp. XL+452; Part second pp. 12+XXVIII+484. New York, 1874.

Spenser's Poem, entitled Colin Clouts Come Home Againe, explained; with remarks upon the Amoretti Sonnets, and also upon a few of the Minor Poems of other early English Poets. N. Y. 1865. Pp. 306.

Remarks on the Sonnets of Shakespeare; with the Sonnets. Showing that they belong to a Hermetic Class of Writings, and explaining their general meaning and purpose. New York, 1866. Pp. 286.

Notes on the Vita Nuova and Minor Poems of Dante, together with the New Life, and many of the poems. New York, 1866. Pp. 378.

Red Book of Appin; a Story of the Middle Ages; with other Hermetic Stories and Allegorical Tales. New edition, enlarged by a Chapter of the Palmerin of England. With interpretations, and remarks upon the Arabian Nights' Entertainments. New York, 1866. Pp. 298. (An edition was previously published in a 16mo. pamphlet form.)

THE PESTILENTIAL CYCLES. The periodicity of epidemic visitations is an old idea. Sydenham, for instance, states that the plague visits England every forty years, According to Jackson, it visits Morocco every 20 years. From other writers it is learned that it visits Egypt at intevals of 7 years, and at Alcppo every 10 years. In Iceland, the small-pox is said to break out every 20 years, and in the north of Persia the same disease appears at intevals of 6 to 10 years. But Humbolt observes a perodicity of 10 to 18 years in the recurrence of yellow fever in South America; while Howe contends that all epidemic visitations follow a cycle of 18½ years. And thus the sun-spot period, it will be seen, is not the *only* pestilential cycle.—*Sunspottery*, by J. A. Westwood Oliver.

"Sunspottery, or What do we Owe to the Sun?" is a pamphlet containing "a popular account of the spots on the sun, their phenonema, nature and cause; with an inquiry into their alleged influence upon the weather, famines, pestilences, commercial panics, etc."

JUNIUS. What were some of the arguments brought forward for proofs that Sir Philip Francis was the author of "Junius"? X.

In the investigation of the authorship of the letters of "Junius," Mr. Taylor employs of necessity a string of *enthymemes* in the second figure, forming together a very strong argument :

1. The author of "Junius" wrote a particular hand,
   Sir Philip Francis wrote the same kind of a hand ;
   Therefore Sir Philip Francis was the author of "Junius."

2. The author of "Junius" made certain mistakes in correcting the proof-sheets,
   Sir Philip Francis made similar mistakes in correcting proofs ;
   Therefore Sir Philip Francis was the author of "Junius."

3. The author of "Junius" had a particular style,
   Sir Philip Francis wrote in the same style ;
   Therefore Sir Philip Francis was the author of "Junius."

4. The author of "Junius" was guilty of an anomalous use of certain words,
   Sir Philip Francis was guilty of the same anomalous use ;
   Therefore Sir Philip Francis was the author of "Junius."

5. The author of "Junius" employed certain images,
   Sir Philip Francis employed the same images ;
   Therefore Sir Philip Francis was the author of "Junius."

6. The author of "Junius" ceased to write at a particular time,
   Sir Philip Francis must have ceased to write at the same time ;
   Therefore Sir Philip Francis was the author of "Junius."

The "Letters of Junius" were a series of caustic satire on politics dissecting the conduct and characters of public men — the Duke of Grafton, the Duke of Bedford, Lord Mansfield, and others, not excepting the King himself. These letters caused the utmost consternation among the ministry, and were very popular for their just censure, clear reasoning, their great knowledge of the secret government movements, and the brilliancy of their style. It is not positively known who their author was, but perhaps the most weighty evidence points to Sir Philip Francis.

A bibliography of the writings of "Junius" was printed in NOTES AND QUERIES, Vol. V, No. 3, pp. 41-43, taken from the article on the same in Cushing's "Initials and Pseudonyms,' New York, 1885, prepared by A. R. Frey, of the Astor Library.

ANNIVERSARY DATE OF THE FALL OF TROY. On what month and day does the anniversary of the Fall of Troy take place? G. S. D.

This is a date on which there is a diversity of opinion. Munsell's "Every-Day Book of History and Chronology," mentions three dates, for the destruction of Troy, which are as follows:

1184 (April 24) B. C. The conquest and destruction of Troy by the Greeks, took place on the 24th of Thargelion.

1270 (May 23) B. C. Larcher places the chronology of the fall of Troy on this date.

1184 (June 11) B. C. The destroction of Troy is placed commonly by English chronologists in the night of this day.

Haydn's "Dictionary of Dates" has the following entry under Troy:

1184 B. C. Troy taken and burnt in the night of the 11th June, *i. e.* 23d of the month Thargelion.—*Parian Marbles.*

The years assigned for the event are given in Hales' "Chronology" (1, p. 216), by different authors, as follows:

(Life of Homer), Dodwell, Whiston, Freret, Bouhier, Larcher,	1270
Dicæarchus (B. C. 310)	1212
Parian Chroncle, ...	1209 / 1184
Timæus Siculus (B. C. 270)	1193
Democritus (B. C. 362), Vell. Paterculus (A. D. 31) . .	1191
Apollodorus (B. C. 115), Dionysius Halicarnassus (B. C. 5), Ussher, Simpson, Strauchius, Playfair,	1184
Erastosthenes (B. C. 194), Diodorus Siculus (B. C. 194), Eusebius, Lactantius, Syncellus, Scaliger, Hales,	1183
Sosibius, ...	1171
Newton, ...	904

Here is a difference of the extremes of 366 years. The names of the Attic or Greek months are given by Hales as follows:

March 25,	Munychion.	September 25,	Mæmakterion.
April 25,	Thargalion.	October 25,	Pyanepsion.
May 25,	Skirrophorion.	November 25,	Posideon.
June 25,	Hecatombæon.	December 25,	Gamelion.
July 25,	Metageitnion.	January 25,	Anthesterion.
August 25,	Bœdromion.	February 25,	Elaphebolion.

There seems to be a disagreement as to the day of the month as well as to the year of the event.

TRANSLATIONS OF LATIN QUOTATIONS. (Vol. XII, p. 113.) These quotations are here quite freely rendered as below :

The Latin poem belonging to the twelfth century will bear this

TRANSLATION.

Hail, O beautiful one! beautiful in back, in limbs, teeth, throat, nostrils; in swan-like loveliness: thou suppassest all in thy beauty which no one can perfectly describe.

The Latin lines quoted by Gerson will freely bear the following

TRANSLATION.

Anna married three husbands, Joachin, Cleophas, and Salomas, by which husbands she bore three daughters, who were given in marriage to Joseph, Alphæus, and Zebedee, respectively. The first daughter gave birth to Jesus, Jacob, and Joseph; the second to Juda and Simon; the third to Jacob and John.

The distich quoted on page 143 of this volume from "Encyclopædia Metropolitana," has this

TRANSLATION.

He, truly, is a Persian philosopher who understands the stars, who knows the efficacy of plants, and the worship of the gods.

EVIL-MERODACH. (Vol. XII, p. 144) Great uncertainty hangs over the name *Evil*. It is spelled in the Hebrew text with the aleph, vau, and lamed. It is probably Skythic or Akaddian. It would be no great stretch of imagination to regard the *aleph* as a mere prefix, and the *vau* as a dialectic substitute for *belt*. In this case the name will be the same as Bel; and so the two will mean Merodach the Lord. This theory is somewhat far-fetched, yet we find its counterpart in the name of Zir Banit the consort of Bel-Merodach. She is called in II Kings (vxii, 30) Succoth-Benoth; Suka being her name in Akkad, and prefixed to the Semetic term Benoth or Benit (Venus), so as to mean Suka the Mother. The term Bel-Merodach is rendered Merodach the Lord. Inman makes the name Evil-Medorach mean the Lord of the air, apparently identifying *Evil* with Iva or Yava.

A. WILDER.

BOMBAST. (Vol. XII, p. 153.) The philogical or etymological evidence that derives *bombast* from the name of Paracelsus, *Bombastes*, is not very strong. *Bombax* was an ancient ejaculation, expressive of astonishment and doubtless the term came from that. A. WILDER.

CANKER AND CANCER. (Vol. XII, p. 144.) The word rendered "canker" in II Timothy (II, 17) is *gaggraina*, gangrene or *sphacelus*; whereas a cancer is a *karkinos*, or "eating ulcer shaped like a crab."
A. WILDER.

COLUMBIA AND OLOMBIA. (Vol XII, p. 113.) The change of *u* to *o* in words of one language transferred to another is very common. It has been pleaded that the two letters were sounded alike. Thus we find that words and names in Latin ending in *us* and *um* became *o* in the Romanesque dialects. I surmise that the last letter in such cases was not sounded, and was finally dropped, the *u* then being thus exchanged for *o*. Even Hebrew and Phœnician words, when written in Roman letters, often substitute *o* for the *vau*. The name *Ashtaroth* has a *vau* in the last syllable.

Probably Dr. Von Swartwout, in writing Olombia, had in view the South American name Colombia. A. WILDER.

GENUINE THEOSOPHY. I cannot speak for others, but think that the thirteenth chapter of the Pauline epistle to the (first) Corinthians is genuine theosophy. So, too, is "the Lord's Prayer" (Matt. VI, 8-15).
A. WILDER.

APOTHEOSIS AND PANTHEON. (Vol. XII, p. 113.) *Apotheosis* is a term used by Strabo and Cicero in the sense of deification. The Macedonian kings from Alexander down were styled *theos*, and the emperors were Divi. Not to worship their statues was *atheism*, a term that principally signified what *treason* now does — not a rejecting of gods, but a failure to do proper homage to the god or tutelary of the commonwealth.

The *Pantheion* is set forth in a work of Aristotle as a place or precinct sacred to all the gods. Such was the Pantheon at Rome. The term is also sometimes applied to the image of one divinity which was adored with the significant emblems of other gods. A. WILDER.

ECCLESIASTES AND ECCLESIASTICUS. The title *Ecclesiastes* (Hebrew, *Koheleth* or *Kaalat*) denotes a man that calls the people together or who discourses to an assembly; *Ecclesiasticus* signifies one who belongs to an assembly, perhaps the chief of a congregation. The former term is a noun, the latter an adjective. A. WILDER.

FIGURES OF ETYMOLOGY. (Vol. V. XI, p. 300.) A figure of etymology is an intentional deviation from the ordinary formation of a word. The principal figures of etymology are eight, as follows:

Aphæresis is the elision of some of the initial letters of a word, as 'gainst, for against; 'neath, for beneath.

Prostheis is the prefixing of a letter or syllable to a word, as adown, for down; bestrown, for strown.

Syncope is the elision of some of the middle letters of a word, as e'en, for even; conq'ring, for conquering.

Apocope is the elision of some of the final letters of a work, tho', for though; 'tother, for the other.

Paragoge is the annexing of a syllable to a word, as Johnny, for John; withouten, for without.

Diæresis is the separating of two vowels that might be supposed to form a diphthong, as coöperate, not cooperate; äeronaut, not æronant; orthoëpy, not orthœpy.

Synæresis is the sinking of two syllables into one, drowned, for drown-ed; I'll, for I will.

Tmesis is the insertion of a word between the parts of a compound, or between two words which should be united together, as to us ward, for toward us; to God ward, for toward God (II Cor. III, 4; I Thess. I, 8); assembling of ourselves together, for assembling together of ourselves (Heb. X, 25).

FIGURES OF ORTHOGRAPHY. The principal figures of orthography are two, and are termed as follows: *Archaism* and *Mimesis.*

FIGURES OF SYNTAX. The principal figures of syntax are five, and are termed as follows: *Ellipsis*, *Enallage*, *Hyperbaton*, *Pleonasm* and *Syllepsis.*

FIGURES OF RHETORIC. The principal figures of rhetoric are sixteen, and are termed as follows: *Allegory*, *Antithesis*, *Apophasis*, *Apostrophe*, *Climax*, *Ecphonesis*, *Erotesis*, *Hyperbole*, *Irony*, *Metaphor*, *Metonymy*, *Onomatopœia*, *Personification*, *Simile*, *Synecdoche*, and *Vision.*

John Holmes gives in his index the names of 253 figures of speech, which embrace almost every form of expression. To find a definite name for every particular mode of expression is not necessarily conducive to the right use of language.

TECHNICAL NAMES OF PUNCTUATION POINTS. What is the technical names of the exclamation and interrogation points? PUPIL.

The technical names of some of the punctuation points, and over some letters, are rarely used, yet it is well to give a page of these for the school boy, to show that almost every letter, point, mark, and the like has a right name.

The *Ecphoneme* (!) or note of exclamation is used to deuote a pause with some strong emotion of admiration, joy, grief, or other feeling, as What a gem! Hurrah! O Death!

The *Eroteme* (?) or note of interrogation is used to designate a question, as What is his name? Who struck Billy Patterson?

The *Parentheses* ( ) or curves are used to enclose words explanatory, names, dates, references, foreign words, and other.

The *Stentone* (ă) or breve is used to denote either the close, short sound of a vowel, or a syllable of short quantity, as lĭve, to have life; răven, to devour.

The *Macrotone* (ā) or *Macron* is used to denote either the open, long primal sound of a vowel, or a syllable of long quantity, as līve, having life; rāven, a bird.

The *Dieræsis* (ö) is a mark over a vowel to show that it is to be pronounced separately from the vowel it. Coëval, reïncarnation.

The *Guillemets* (" ") or quotation points distinguish words that are exhibited as those of another author or speaker. A quotation within a quotation are usually marked with single points, as "And again, he saith, 'Rejoice, ye Gentiles, with his people.'"

The *Crotchets* [ ] or brackets generally enclose some correction or explanation, and sometimes the subject; and often notes made by the editor when replying to a correspondent. "He [Mr. Smith] was of a different opinion."

The *Asterisk* (*) or star; the *Obelisk* (†) or dagger; the *Deesis* (‡) or double dagger; the *Asterism* (⁂) or three stars, are all well-known marks of reference.

The *Cedilla* (ç) is a letter-mark borrowed from the French, by whom it is placed under the c, to give it the sound of s, before a or o, as façade, provençal, Alençon, Maçon, François.

The *Tilde* is the accentual mark placed over an ñ, and sometimes over an l, in Spanish words, indicating that, in pronunciation, the sound of the following vowel is to be preceded by that of the initial, or consonantal, y, as cañon.

On Solar Symbolism.

BY ERNEST DE BUNSEN, LONDON, ENG.

The discovery of the equinóxes in prehistoric times, followed by the invention of lunar and of solar star-stations, called forth new ideas in man's intellect. Taught by nature he had perceived that different forces in the universe do not interfere with its regular course, but submit themselves to one law. Even that which seemed to point to a combat, to an insurmountable hindrance in nature, was transformed into harmony. The astronomer had observed that certain stars describe by their apparent course an endless circle, without being exposed to disturbances; that the disappearance of stars on the horizon is followed by their reappearance at opposite ends of the same, in unchangeable periods of time. Why should the course of man's life not follow movements of bodies in space? Why should the path of man's life be chequed by insuperable obstructions, and suddenly end by death? Has water lost its existence by evaporation, or has it only been transformed? When a worm is visibly changed into a butterfly, when from a lower organism a higher one is developed, how can we assume that no similar organic change awaits mau, the crown of terrestrial creation?

Other observations in nature confirmed in man these expectations. The period of time which we call the year he know in a twofold appearance, in its summer — and winter — garb. The phenomena on which the dualism of the year is based, and which cause its circular course, repeated themselves in day and night, in light and darkness, and so also apparently in life and death. These phenomena never came to rest, for a continued combat took place among them. At times it appeared that one of them had more power than the other; at another the contrary was indicated, till at the end it was observed that the decreasing force of the one became the increasing force of the other. By this a point was implied in which they have equal force. All what appeared as a whole in respect of time had therefore necessarily this point in the centre. Day had its midday, night her midnight, and the centre of the year was when day and night are equal.

The combating element founds in man a sympathizing associate in

the strife. Originally these conceptions were not connected with any moral ideas but identified with the useful and the noisome. Everywhere we find the enlightened man in favor of light and unfavorable to darkness. Not only he attributed all the good to light, all evil to darkness, but he represented both by animals, of which he knew that they are either favorable or hostile to life. Where he found that the year put on its winter garb, at the autumn-equinox, there he placed among the star-figures the most harmful antagonists of his life, the serpent and the scorpion; but where the year turns to light and life, at the spring-equinox, there he exhibited the images of those animals which appeared to him as the most useful living beings, the bull and the ram.

To the first of the 28 star-stations of the moon, probably inventved before the discovery of the equinoxes, its place on the sphere was assigned at the spring-equinox, and the 14th was at the autumn-equinox. The star-figures of the bull and the serpent, later of the ram and the serpent, formed the foundation of very much later invented Zodiac, except that not the star-figure of the serpent but the adjoining star-figure of the scorpion became the earliest sign of the autumn-equinox, as the bull the most ancient sign of the spring-equinox.

We may venture to assert, that the principal nations of antiquity have in this way localized their leading deities, that is, by connecting them and their antagonists respectively with the spring — and the autumn — equinox.

SPRING-EQUINOX.	AUTUMN-EQUINOX.
Indra (Andra).	Ahi (Vritra), the serpent.
Ahura-Mazda.	Angromainjus (Ahriman), the serpent.
Osiris (Ra).	Apap (Apapi) or Set-Typhon, the serpent.
Jahveh (Jao, Jau, Jehova).	Satan (' the adversary '), ' the old serpent.'
Zeus.	Ophion, the serpent.
Dionysos.	Titans, serpent-footed.
Apollon.	Python, the serpent.
Herakles.	Hydra (Ladon), the serpent.
Krishna,	Kaliga, the serpent.
Buddha.	Mara, the serpent.
Christ.	Satan, ' the old serpent.'

Earliest Races and Migrations.

BY ENREST DE BUNSEN, LONDON, ENG.

The narrative in the Book of Genesis about Eden with four rivers, of which the Tigris and Euphrates cannot have originally been the third and fourth river of Paradise, unconnected as these two rivers are with a Pishon and Gihon, has probably been thrown together and intentionally removed from the sources of the Indus, Oxus, Faxarthes and Tarim, to those of the Euphrates and Tigris. The identity of the Biblical Paradise with the Eastern Paradaêka, or highland, is confirmed by the statement in Genesis that the first inhabitants of the land between the Euphrates and Tigris had 'started from the East,' and more forcibly by the geographical and ethnical interpretation of the generations of the sons of Noah, as recorded in the tenth chapter of Genesis.

On the assumption that the starting point of those who migrated from the East and came into Shinar, or the lower Mesopotamia, was the Eastern highland of the Hindukoosh, which name points to the habitation of the Indian Koosh or the Kush of the Bible, the family narrative recorded in the tenth chapter of Genesis, can be interpreted as tribal traditions on the earliest migrations and settlements of mankind. The names given to generations of Ham mark the stages of the Hamitic or black race, and the generations of Japhet those of the Japhetic, Aryan or white race. Thus interpreted we get two uninterrupted rows of settlements of Orientals in western countries of Asia and Africa, both ending in Mesopotamia, which land these two races, mixed or unmixed, reached at different times. The time of the Hamitic immigration from India cannot be even approximately fixed, but we shall point out that the capture of Babylon by the Medes, to which the Chaldean historian gives the year B. C. 2458, marks the commencement of the Japhetic immigration into Mesopotamia, which led to the amalgamation of these two races and their traditions, to what in Genesis is described as settlements of Shem.

The names of the three sons of Noah refer to the tripartite division of mankind, and thus to three identical legends of the East and West.

The Biblical legend forms one of four legends on the threefold division of humanity. They are the following:

Yairya,	Tuirya,	Sairma.
Jabal,	Jubal,	Tubal-cain.
Japhet,	Ham,	Shem.
Aeolus,	Dorus,	Xuthus.

Airya, like Japhet, points to the white race, Tuirya, like Ham, to the black race, and Sairma, like Shem, to the mixed race. The subjugated Hamitic aborigines of Shinar, the Sumer of cuneiform inscriptions, had to serve their Japhetic conquerors from Bactria, the Akkad. Japhet dwelt in the tents of Shem, in the settlements of the mixed tribes, and Canaan, the Hamite was his servant.

The first king of the Median dynasty in Babylon was Nimrod, who was also called Zoroaster, after the Bactrian reformer. Babylon culture existed centuries before the Chaldean conquest in B. C. 2458, and was not influenced by foreign nationalities. The centre of his culture was Eridu on the Persian gulf, at least 2000 years before the so-called birth of Shem, at a time when, according to Biblical chronology, the world had not yet been created.

The tenth chapter of Genesis, though it has received late additions, is the Magna Charter of ethnology.

SAUL OF TARSUS—SIMON MAGUS. (Vol. XII, p. 143.) The book referred to by "CLARK" is entitled "Saul of Tarsus, or Paul and Swedenborg." By a Layman. London, 1877. 8vo. pp. 392. 8vo. The quotation on the title-page is the Greek from Matthew XIII, 39: "The enemy that sowed them is the devil." The anonymous author endeavors to show that Saul ("who also *is called* Paul) was Simon *Magus*, and also cites Dr. Adolph Hilgenfeld, Dr. Edward Zeller, Dr. Gerhard Uhlhorn, who have written elaborate works, as supporting him in his conclusions.

There are numerous statements in Paul's writings which are, to say the least, as Peter says, "hard to be understood" (II Pet. III, 16).

An elaborate essay on "Simon Magus," by G. R. S. Mead, quarto, was published in London, 1892, pp. 92, gives an exhaustive account of this "great one," who was called "the great power of God."

GOODWYN'S DECIMAL QUOTIENTS. In the *Philosophical Magazine* for May, 1816, Vol XLVII, p. 385, Mr. J. Farey speaks as follows:

"Curious tables 'Complete Decimal Quotients,' calculated by Henry Goodwyn, of Blackheath, Eng., of which he has printed a copious specimen, for private circulation among curious and practical calculators, preparatory to the printing of the whole of these useful tables, if snfficient encouragement, either public or individual, should appear to warrant such a step."

In answer to "P. B. M." we will say that the tables were printed with the titles as given here:

Tabular Series of Decimal Quotients, for all the proper vulgar fractions of when in their lowest terms, neither the numerator nor the denominator is greater than 1000. By [Henry Goodwyn], London, 1823.

Table of the Circles arising from the Division of a Unit, or any other whole number, by all the intergers from 1 to 1024; being all the pure decimal quotients that can arise from this source. By [Henry Goodwyn], London, 1823.

THE ZEND-AVESVA. Has the Zend-Avesta, or what is known as the Zoroastrian Bible been translated into English? ORINOCO.

We answer yes, several times, and copies of the work are available. The latest, and perhaps the most Anglicized, is the edition by Prof. Max Müller, which form two volumes (IV and XXIII) of the series of "The Sacred Books of the East." Part I is *The Vendîdâd*, and Part II is *Sîrôzahs Yasts, and Nyâyis*, both parts translated by James Darmesteter. They are octavos of 240 and 384 pages, published at Oxford, 1880 and 1883.

There is an earlier translation of which the following is the title-page, though the book is somewhat scarce:

AVESTA. The Religious Books of the Parsees. Three volumes in one. I. Vendidad. II. Vispered and Yaçna. III. Khordah-Avesta. By ArthurHenry Bleeck, from Spiegel's German translation of Original Manuscripts. Pp. 536. Hertford, 1864. (See Zend-Avesta.)

There is a quite good essay on the Zoroastrian religion entitled, "The Age of the Avesta and Zoroaster," from the German of Dr. Wilhelm Geiger and Dr. Fr. Von Spiegel, by Dārāb Dastur Peshotan Sanjānā, London, 1886, of 159 pages, giving, 1, On the Home and Ages of the Avesta; 2, Gushāsp and Zoroaster; and 3, The Irānian Alphabets. A portrait of Zoroaster is given in Oahspa, the New Bible, second edition, Boston, 1891, p. 172,—ZARATHUSTRA.

Translations of the Iliad and Odyssey.

The following are some of the numerous translations of Homer's *Iliad* and *Odyssey* which have come under our observation. In answer to "ALADDIN" as to the translation which is an "easy reading," as he puts it, we can only say that tastes quite widely differ. The "Homeric Club" of this city first read Buckley's prose translation, because it is not fettered to measure nor rhyme. It seems to give the two poems as *Homer in English*, and the readers become familiar with the whole survey as history After the first reading, the Club usually distribute different translations to each member and then each reads ten to twenty lines, in turn, and each member must follow and be ready to commence where his or her prior reader leaves oft. After a few pages, or a book, is read, then translations are compared, in words, diction, translation, etc. Liddell & Scott, Lempriere, Anthon, and various other authorities are consulted, and thus the interest is made manifest.

The *Iliad* contains 15,693 lines; the *Odyesey* contains 12,110 lines.

TRANSLATORS.	POEMS.	PUBLISHED.
Barter, W. G. T.,	I.	London, 1854
Blackie, John Stuart,	I. and O.	Edinburgh, 1866
Brandreth, T. S.,	I. and O.	London, 1846
Bryant, William Cullen,	I. and O.	Boston, 1870
Buckley, Theodore Alois,	I. and O. (Bohn's)	London, 1890
Butcher, Lang, Andrew,	O.	London, 1886
Cary, Henry,	I.	Oxford, 1823
Cary, H. F.,	I. and O.	London, 1872
Chapman, George,	I. (seven books),	London, 1598
Chapman, George,	I. (12 books),	London, 1610
Chapman, George,	I.	London, 1611
Chapman, George,	O. (12 books),	London, 1614
Chapman, George,	O.	London, 1615
Chapman, George,	I. and O.	London, 1616
Chapman, George,	Batrachomyomachia, Hymns, and Epigrams,	London, n. d.
Chapman, George,	Hymns and Batrachomyomachia,	Chiswick, 1818
Chapman, George,	Shield of Achilles,	London, 1598
Cochrane, James Inglis,	I.	Edinburgh, 1862
Collins, W. L.,	I. and O.	Edinburgh, 1870

Cowper, William,	I. and O.	London,	1771
Dart, J. Henry,	I.	London,	1865
Dryden, John,	I. (book I),	London,	1693
Hall, Arthur, of Grantham,	I. 10 books),	London,	1581
Hobbes, Thomas,	Travels of Ulysses,	London,	1673
Hobbes, Thomas,	I. and O. (2d ed.)	London,	1677
Howland, George,	I (books I, VI),	New York,	1889
Howland, Geosge.	O. (I, V, IX, X),	N. Y,	1889
Johnson, P. Roosevelt,	I. (book I),	Boston,	1875
Lang, Andrew, Leaf, Waler, Myers Ernest,	I.	London,	1878
Macpherson, James,	I.	London,	1773
Merivale, Charles,	I. and O.	London,	1866
Morrice, James,	I.	London,	1864
Morris, William,	I.	London,	1887
Mumford, M.,	I. and O.	London,	1846
Newman Francis W.,	I.	London,	1856
Norgate, T. S,	I.	London,	1867
Ogilby, John,	I.	London,	1660
Ogilby, John,	O.	London,	1669
Oldsworth, Broome, Ozell,	I. (from the French),	London,	1712
Owen, John J., (Text).	I. and O.	New York,	1869
Palmer, George Herbert,	O.	Cambridge,	1891
Pope, Alexander,	I. and O.	London,	1715-1725
Smith, William R.,	I.	New York,	1869
Sotheby, William,	I. and O.	London,	1384
Stanley (Edward Earl of Derby),	I. and O.	London,	1864
Tickell, Thomas,	I (book I),	London,	1715
Worsley, P. S.,	I.	London,	1861
Wright, J. C.,	I. (books I–VI),	Cambridge,	2859

Translations of the *Iliad* and *Odyssey*, in part or all, have been also made by W. G. Caldcleugh, T. C. Clark, J. G Cordery, R. Shelton Mackenzie, E. M. Simcox, J. S. Watson, and many others.

Arthur Hall (1581) was the first to translate the *Iliad* into the English language, and it was done in the Alexandrine verse of Sternhold.

The title of George Chapman's translation (1598) is "Seaven Bookes of the Iliades of Homere, Prince of Poetes, translated according to the Greeke, in Judgment of his best Commentaries."

Many of these translations have passed through several editions, while a few have been many times reprinted, notably are Chapmnn's, Pope's, Cowper's, and Buckley's.

STURM AND DRANG. (Vol. XI, p. 95. Some correspondent wants to know about the "Sturm and Drang" theory of the Homeric poems, mentioned in Geddes' "Problem of the Homeric Poems" (p. 47).

Geddes work was published in 1878, and I find in a foot-note in R. C. Jebb's excellent work, "Homer, an Introduction to the Iliad and Odyssey," 1890, (p. 116), the following:

"This period of 'Sturm and Drang,' ('storm and stress') was so nick-named from a drama of that title by F. M. V. Klinger (born 1752). Volkman, in his work on Wolf, regards the impulse as having come to Germany from the English literature of the 18th century: 'Genius and originality, those well-known watchwords of our Sturm-and-Drang Period, are ideas propagated to us from England (p. 14). Compare G. G. Lewes' 'Story of Goethe's Life,' (p. 69). 'There was one universal shout for nature. With the young, nature seemed to be a compound of volcanoes and moonlight; her force, expulsion; her beauty, sentiment. To be insurgent and sentimental, explosive and lachrymose, were the true signs of genius. Everything established was humdrum. Genius, abhorent of humdrum, would neither spell correctly, nor write correctly, nor demean itself correctly. It would be German—lawless, rude, natural. Lawless it was, and rude it was, —but natural? not according to nature of any reputable type.'

HOW TO MAKE A GOOD TEA. The reason that many American ladies fail to get the advantage of a cup of fragrant tea is that they do not learn it properly. The necessary facts are given in a song, sung by Mr. Terry, I think in a comic opera. The song is as follows:

A FULL CUP OF FRAGRANT TEA.

First you take and warm your teapot,
For some minutes, two or three,
'Tis a most important secret,
But see you do not spare the tea.

Pour some water in to draw it,
Let the water boiling be;
Then fill up and shake and pour it,
And bless the wan who found out tea.

Celebrate in song, Pekoe, and Shooshong;
Morning Congou, too, syrupy Fooshoo.
Give to me, oh, give to me,
A full cup of fragrant tea.

If once you learn these lines you will never forget them and never how to make good tea.—T. GILSHUARD, in *N. Y. Sun.*

THE CLIMACTERIC PERIODS. The Greek physiologists reckoned five epochs only in man's life, beginning with the seventh year—they determined that as the first climacteric period ; the second was $3\times7=21$ years ; the third was $7\times7=49$ years ; the fourth was $9\times7=63$; and the fifth was $9\times9=81$. The two last were designated " grand climacterics," in which life was supposed to have consumated itself. The change which frequently strikes our notice as taking place, during the period here referred to, is of two kinds. A wonderful renovation of power, or else a sudden decay of strength. In the former, deaf people recover their hearing, weak sight no longer require spectacles, some newly formed teeth are cut, the hair evinces a similar regeneration, grows again, or is restored to its pristine color ; and the whole man is made young again. On the other hand, a sudden breaking up of the system may ensue, and the individual gradually sink into a state of general decay.—*Man and his Many Changes*, pp. 70-71.

THE DOVE. One of the most significant emblems of the New Columbia United States of the World is THE DOVE which is of the genus Columbo, and from which there can be no doubt that Columbia and Columbus were derived. The name Christopher signifies " Christ-bearer."

In the heavens the Ark is on one side of the House of Mercury — or sign of Gemini — (according to mythology the money-system was invented by Mercury). and the Dove, bearing the name of *Columba Noachi*, is on the other side ; the signification of which is that the money power stands between the Dove and the Ark of Salvation.

The celestial wanderer in the constellation is in the house of Taurus—the opposite mate to Scorpio—" The Sign accursed."

In the Hebrew Zodiac, Scorpio was allotted to Dan, but when the Sign became accursed, he rejected it, and its stead took the Eagle, an emblem of money, and of the preying and devouring nature of traffic, and the merchandise of Nature's free gifts to humanity.

In the United States, which are astrologically rulled by the Sign of Gemini and its planet Mercury, there is not the slightest hesitation in publicly proclaiming the people's God or idol to be *Money*, — which bears the name and the stamp of the Eagle over whose head is written the inscription—" *In God We Trust.*"

We find in Ezekiel (XVII, 2) : " Son of Man, put forth a riddle, and say : ' A great Eagle took the highest branch of the cedar, and carried it it into a land of traffic ; he set it in a city of merchants.'

(XVII, 12). Say now to the rebellious house of Israel : ' Know ye not what these things mean.' "

The reign of traffic, merchandise, devouring, and vulture preying is now over and giving place to the reign of the Dove with its Olive Branch of Peace on Earth and Good Will to Men. — *Olombia*, p. 170.

The Climacteric Periods and the Planets.

Two authorities are cited by Dr. Corfe on his opinion of man's life being divisible into climacteric periods. The authorities—Hippocrates and the Greek physiologists. The first two columns of the following table give the periodical ages, by sevens, excepting the last, according to each. Let these now be compared with some of the data of the plants, as developed by the author of the little work, " The Cycle," by J. E. W., London, 1868.

The motion of different planets around the sun are so many times swifter than the motion of the earth upon its axis as the number in the sixth column.

1. HIP.	2. GRK.	3. CONSTANT. R.		4. RESULTS.	5. PLANETS.	6. MOTIONS.
7	7					
14		7 28318×2	=	14.56636	Uranus,	14.950
21	21	7.28318×3	=	21.84 54	Saturn,	21.971
28		7.28318×4	=	29.13272	Jupiter,	28.032
49	49	7.28318×7.28318	=	53.04471	Mars,	53.611
56						
63	63	7.28318×9	=	65.54862	Earth,	64.371
(81)	81	7.28318×11	=	80.11498	Venus,	80,686

The author believes there is some connection between the climacteric periods and the motions of the planets, empirical perhaps, but similar to " Bode's Law," " Bayne's Law," the " Phyllotatic Law," and the " Music of the Spheres." He reasons as follows :

First : These numbers are like distances from each other as the numbers of the periods. The extraordinary distance of the number of Jupiter from the number of Mars may be particularly noticed and compared with the distance of the numbers of the fourth and fifth periods. There are, it is true, numerous small planets between Mars and Jupiter ; and these planets as a whole, if the others do, would probably cause an epoch in a man's life. No epoch may have been noticed between the fourth and fifth periods.

Second : The numbers of the planets and the numbers of the epochs are about the same ; there not being in four comparisons out of the six one whole number different.

Third : The two last periods were designated "grand climacterics in which life was supposed to have consummated itself." The first of these periods is the period which has relation to the comparison of the earth's motion around the sun with the earth's motion upon its axis ; the earth having at that period completed as much motionupon its axis as in one revolution around the sun.

Notwithstanding the near agreement of the numbers of the planets with the numbers of the epochs of a man's life, the comparason shows that they agree better with the numbers of motion, and therefore they are examples, and confirm the principle of perfect numbers of motion.

The times corresponding with these numbers of motion should correspond with the epochs in man's life. Such times may be found by multiplying the septenary pi decimal number 7.14159 by the same digital numbers used in those of the motions ; remembering to use 7.14159 in the fourth place instead of 7.28318.

Doubtless the beginning or end of a climacteric period could not be exactly acertained by observation ; therefore, and because of the fact that seven periods are supposed to constitute a cycle of time, and because of proximity of the climacteric years of the multiples of seven, such multiples would be supposed to show the climacteric periods.

There is no planetary number to correspond with the period of 7 or 7.14159.

There is no period to answer to the motion of the planet Mercury, which revolves around the sun at the rate of 904,777,920 miles per year, or 99,671 times faster than the earth revolves upon its axis. The motion would produce a climacteric epoch at about 99.18226 years of age, which number of years is as 7.14159×14.

Also, the motion of the sun upon its axis, and the motion of the moon around the earth, might cause climacteric epochs ; the epoch of the former motion being at about 4.364 years of age ; such motion being 4.364 times the intensity of the motion of the earth upon its axis ; and the epoch of tha latter motion being at about 2.219 times the intensity of the motion of the earth upon its axis.

Now as there cannot be much doubt of a connection of the respective motion of the planets with the septenary periods in man's life, it is thought that the foregoing observations and calculations may not be in vain, and that they may be some basis for further research and investigations.

Besides the empirical laws qnoted above, and their application to the observed laws of the solar system, other eminent men have investigated these and other theoretical laws, among whom we will name Benjamin Pierce, Thomas Hill, Daniel Kirkwood, Pliny Earle Chase, George Stearns, Johu N. Stockwell, and others.

Asteroids and Discouerers. 1887-1892.

(Continued from NOTES AND QUERIES, January, 1888. Vol. VI, p. 13.)

NOS.	NAMES.	DISCOVERERS.	DATES.
269	Justitia,	Palisa$_{60}$	Sept. 21, 1887
270	Anahita,	Peters$_{47}$	Oct. 8,
271	Penthesilea,	Knoore$_{4}$	Oct. 16,
272	Antonia,	Charlois$_{2}$	Feb. 3, 1888
273	Atrpos,	Palisa$_{61}$	Mar. 8,
274	Philagoria,	Polisa$_{62}$	April 3,
275	Sapientia,	Palisa$_{63}$	April 15,
276	Adelheid,	Palisa$_{64}$	April 17,
277	Elvira,	Charlois$_{3}$	May 3,
278	Paulina,	Palisa$_{65}$	May 16,
279	Thule,	Palisa$_{66}$	Oct. 25,
280	Philiaa,	Palisa$_{67}$	Oct. 29,
281	Lucretia,	Palisa$_{68}$	Oct. 31,
282	Clorinda,	Charlois$_{4}$	Jan. 28, 1889
283	Emma,	Charlois$_{5}$	Feb. 8,
284	Amelia,	Charlois$_{6}$	May, 29,
285	Regina,	Charlois$_{7}$	Aug. 3,
286	Iclea,	Palisa$_{69}$	Aug. 3,
287	Nephthys,	Peters$_{48}$	Aug. 25,
288	Glauke,	Luther$_{24}$	Feb. 20, 1890
289	Nenetta,	Charlois$_{8}$	March 10,
290	Bruna,	Palisa$_{70}$	March 20,
291	Alice,	Palisa$_{71}$	April 25,
292	Ludovica,	Palisa$_{71}$	April 15,
293	Brasilia,	Charlois$_{9}$	May 22,
294	Felicia,	Charlois$_{10}$	July 15,
295	Theresia,	Palisa$_{78}$	Aug. 17,
296	Phaëtusa,	Charlois$_{11}$	Aug. 21,
297	Cecilia,	Charlois$_{12}$	Sept. 9,
298	Baptisma,	Charlois$_{13}$	Sept. 9,
299	Thora,	Palisa$_{74}$	Oct. 8,
300	Geraldina,	Charlois$_{14}$	Sept. 9,
301	Bavaria,	Palisa$_{75}$	Nov. 16,
302	Clarissa,	Charlois$_{15}$	Nov. 14,
303	Josephina,	Millosevich$_{1}$	Feb. 12, 1891
304	Olga,	Palisa$_{76}$	Feb. 14,
305	Gordonia,	Charlois$_{17}$	Feb. 16,
306	Unitas,	Millosevich$_{2}$	March 1,
307	Nike,	Charlois$_{18}$	March 5,
308	Polyxo,	Borrelly$_{16}$	March 31,

NOS.	NAMES.	DISCOVERERS.	DATES.
309	Fraternitas,	Palisa$_{77}$	April 6, 1891
310	Margarita,	Charlois$_{19}$	May 16,
311	Claudia,	Charlois$_{20}$	June 11,
312	Pierretta,	Charlois$_{21}$	Aug. 28,
313	Chaldaea,	Palisa$_{78}$	Aug. 30,
314	Rosalia,	Charlois$_{22}$	Sept. 1,
315	Constantia,	Palisa$_{79}$	Sept. 4,
316	Goberta,	Charlois$_{23}$	Sept. 8,
317	Roxana,	Charlois$_{24}$	Sept. 11,
318		Charlois$_{25}$	Sept. 24,
319		Charlois$_{26}$	Oct. 8,
320	Katharina,	Palisa$_{80}$	Oct. 11,
321		Palisa$_{81}$	Oct. 15,
322	Phaeo,	Borrelly$_{47}$	Nov. 27,
323	Brucia,	Wolf$_{1}$	Nov. 28,
324		Palisa$_{82}$	Feb. 25, 1892
325	Heidelberga,	Wolf$_{2}$	March 4,
326	Tamara,	Palisa$_{83}$	March 19,
327	Columbia,	Charlois$_{27}$	March 22,
328	Gudrun,	Wolf$_{3}$	March 18,
329	Svea,	Wolf$_{4}$	March 21,
330	Ilmatar,	Wolf$_{5}$	March 19,
331		Charlois$_{28}$	April 1,
332	Siri,	Wolf$_{6}$	March 19,
333	Badenia,	Wolf$_{7}$	Aug. 22,
334	Chicago,	Wolf$_{8}$	Sept. 1,
335	Roberta,	Staus$_{1}$	Sept. 1,
336		Charlois$_{29}$	Sept. 19,
337		Charlois$_{30}$	Sept. 22,
338		Charlois$_{31}$	Sept. 25,
339	Dorothea,	Wolf$_{9}$	Sept. 25,
340		Wolf$_{10}$	Sept. 25,
341		Wolf$_{11}$	Sept. 25,
342		Wolf$_{12}$	Oct. 17,
343		Wolf$_{13}$	Aug. 23,
344	Desiderata,	Charlois$_{32}$	Nov. 15,
345		Charlois$_{33}$	Nov. 23,
346		Charlois$_{34}$	Nov. 25,
347		Charlois$_{35}$	Nov. 28,
348		Charlois$_{36}$	Nov. 28.
349	Dembowska,	Charlois$_{37}$	Dec. 8,
350		Charlois$_{38}$	Dec. 9,
351		Charlois$_{39}$	Dec. 15,
352		Wolf$_{19}$	Dec. 18,

QUESTIONS.

1. The following quotation is from Rev. Edward G. King's work, "Akkadian Genesis," p. v:

"The humanity of the Divine Word and of the Written Word are correlated truths; the second could not have been revealed until God had shown us something of the first. Without the doctrine of the *kénosis** the discoveries of criticism must have imperilled the Christian faith."

* "(He) made himself of no reputation, but took upon him the form of a servant, and was made in the likeness of men."—*Phil.* II, 7.

Will some of your correspondents give a brief account of this "doctrine of the *kénosis*"? CONSTANT.

2. What kind of books are those called *chap-books*, printed in foreign countries? M.

3. Pliny Earle Chase in his paper on "Central Force," read before American Philosophical Society, July 20, 1877, has the following in reference to *gegenschein*, which I would like to see explained:

"The *gegenchein*, and other indication which the Zodiacal Light may be partly owing to the remains of an early terrestrial ring, may naturally lead us to look for evidences of residuary activity, in some of the outer planets." ORLANDO.

4. Can some person give an account of an eccentric character by the name of Edward Postlethwayt Page, formerly of Marietta, Ohio? He published in 1821 a pamphlet on "Magic Harmonies," and later, about 1831-1832, a monthly entitled *The Reminiscence of Nature, and Clew to Biblical Astrology.* LEWIS.

5. What was the true orthography of the name of the discoverer of the straits of the north-west passage? Some works and journals spell it *Behring*, and others give it *Bhering.* L. M. G.

7. Sometime in the '70's there were published in the New York *Sun* several poems with the name of "Tupper Holland" as their author, which were subsequently proved to be plagarisms. What were the poems and when published? MEMORY.

7. What figure of speech is a *homoeoteleuton*, a word used by Montague R. James, in the introduction to "The Testament of Abraham?" ORTHO.

8. Is the solution of the problem correct, on page 74, March, 1894, NOTES AND QUERIES? The extra distance the courier has to travel from rear to head will be exactly balanced by his *return* journey, and therefore he will travel exactly 59 miles. What has the rate of an army to do with it; I think it is a "catch." R. C., Norwich, Eng.

QUESTIONS.

1. Can any reader give the third verse of an old song, the first and second of which are:

The passing bell was heard to toll,
John wailed his loss with bitter cries;
The parson prayed for Mary's soul,
The sexton hid her from all eyes;
"And art thou gone,"
Cried wretched John,
"Oh dear, 'twill kill me, I am dying."
Cried Neighbor Sly, a standing by,
"Lord! how this world is given to lying."

The passing bell had ceased to toll,
John wandered long among the tombs,
And spelt out on the mouldering stones
What friends had gone to their long homes.
Here's Farmer Jones! Reader, wouldst thou know?
Who to his memory raised this stone,
'Twas his disconsolate widow.
Cried John, "Oh! oh!
To her I'll go.
No doubt with grief she's almost dying."
Cried Neighbor Sly, still standing by,
"Lord! how this world is given to lying."

I am told that it it is a Gaelic song of three verses. J. F. E.

What is a Sea Lawyer? J. F. E., Baltimore, Md.

3. Was the surname of the church-father Justin Martyr anyway connected with *martyrdom* that he was surnamed such? O.

4. Was there any difference anciently between the *rhapsodes* and *rhapsodists?* O.

5. Will some reader give us in a few pages a brief statement of *Neo-platonism*, and why called *new?* J. D.

6. Francis W. Newman, in the preface to the second revised edition of his translation of the *Iliad*, London, 1871, speaks of *Andrew* Brandreth's translation of the *Iliad*. We have never seen only *T. S.* Brandreth's translation. Was there one by Andrew Brandreth, and if so, where and when published? ADMIRER.

7. How many Enochs are mentioned in the Old Testament writings, and what is the meaning of the name? STUDENT.

8. In Matthew xx, 16, we read, "For many be called, but few chosen." Is this considered a quotation, or a more concise form of II Esdras VIII, 3, "There be many created, but few shall be saved"? EZRA.

9. Give the English of the following charm used by the Christians of the middle ages:

"In nomine Patris, et Filii, et Spiritus Sancti, Amen.+a+g+l+a. TETRAGARMMATON.+ALPHA+OMEGA+. A+O.+Primogenitus,+Sapientia.+Virtus.+JESUS NAZARENUS REX JUDEORUM.+Fili Domini. Miserere mei.+Amen.+Mattheus.+Marcus.+Lucas.+Johannes.+Mihi succurrite et defendite.+Amen." ANDRUS.

THE METROMETER. The metrometer ("mother measure") is the name that Dr. Charles DeMedici has given to the instrument he has evolved from his discoveries, which he claims will give measurements exact. The metrometer represents the altitude of a certain tetrahedron so related to a given sphere of fixed dimensions that three times the linear pi-fraction of the given sphere's periphery equals the altitude of the tetrehedron's base, and three times the altitude of the tetrehedran's volume equals the diameter of the given sphere.

The scale of magnitudes is a perpetual universal standard for the the measurements of circles, squares, and cubes, as the solving protractors are constant universal standards for conversion of geometric forms. A swinging pendulum of fixed geometric length commensurately to the true pi-value is a constant universal time measure, and a volume of water in some fixed geometric form commensurately related to the true pi-value is a constant universal standard of weight. But, whether it be a time measure, a measure of weight, a surface measure, or a measure of capacity that is required, back of all must be a linear unit of fixed and definite extent, and that linear unit is called the "metrometer."

With his metrometer as a basis the mathematician has constructed an instrument for the perfection of navigation and astronomical measurements and discoveries. It is an instrument designed for the purpose of obtaining more accurate and exact observations on sea, and on land, than are obtained by the old methods of quadrants and the telescope circles. The principle of taking observations is the exact reverse of that now in use.

"In taking the meridian altitdue by the present method with a sextant or quadrant the lower limb of the solar disk (reflected in a mirror) is brought in contact with the horizon as a base line. This junctnre of the sun's image and the horizon is watched .by the observer till it appears that the solar dish, instead of rising, seems to sink below the horizontal mark. That indicates that the sun has passed the meridian line, and the time is about noon. But the exact time when the sun is at the meridian point is not obtainable by those instruments or by that method.

"The panometer, on the contrary, obviates both parallax and refraction. The panometer will mark the exact moment of transit when the sun is at the zenith, and it follows that by the aid of a correct chronometer, the longitude as well as the latitude of any required spot on the earth can be obtained by one single meridian observation."

These instuments are manufactured by the inventor and can be obtained of him. He invented the "Solving Triangle and Protractor," advertised in this monthly. The New York *Press* of May 15, 1894, contains cuts of the instruments, with a account and geometrical c' onstration of their uses.

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The author of the Mathematical Solution Book is B. F. Finkel, Professor of Mathematics in Kidder Institute, Kidder, Missouri. He is co-editor of *The American Mathematical Monthly*, published at Kidder, Missouri, at $1.00 a year, commenced January, 1894.

DASHED AGAINST A ROCK. A ROMANCE OF THE COMING AGE. By W. J. Colville, editor of "The Problem of Life." Author of "Spiritual Therapeutics," "Studies in Theosophy," "Onesimus Templeton," and other works. "Happy shall he be that taketh and dasheth thy little ones against the rock." — *Psalm* CXXXVII, 9 (Revised version). Boston, Colby & Rich, Publishers, 9 Bosworth Street, 1894.

The author says the time has now certainly come to unveil — to all who are in any way prepared to profit by such unveiling — the subtile operation of Universal Force through the action of Unchanging Law. It is a privilege as well as a duty devolving upon all who are acquainted with the facts of genuine science to discriminate plainly and boldly between scientific teachings and sciolistic bombast, in this enlightened age of knowledge and discovery. We must not be blind to the light that is now shining upon the results of investigations made for truth. Genuine and spurious occultism must be compared and the truth becomes manifest. There are men and women in this world continually who are entitled to bear the title of "Brothers and Sisters of Perpetual Light." They may not be organized into a society of that name, but they exist, and in coming time the circle will be closed in. One must read the work and reflect, and the light will come. Send to the publishers for the cloth-bound work of 310 pages, duodecimo.

A DICTIONARY FOR EVERYBODY. The most useful book of the year is the vest pocket dictionary published by the THE PRACTICAL TEXT BOOK COMPANY OF CLEVELAND, OHIO. This book weighs only two ounces, and its great value consists in its being always at hand when needed. Price, bound in morocco and indexed, 50 cents. Agents are wanted in every school and town. Write to the publishers for full information.

Key to the Egyptian-Hebrew Mysteries.

Key to the Egyptian Hebrew Mysteries in the Source of Measures originating the British Inch and the Ancient Cubit by which was built the Great Pyramid of Egypt and the Temple of Solomon; and through the possession of which, man, assuming to realize the Creative Law of the Deity, set it forth in a Mystery, among the Hebrews called Kabbala. By J. Ralston Skinner. Second edition, with Supplement. Robert Clarke & Co., Cincinnati, Ohio, 1804. Octavo, cloth, pp. xvi+324+64=404; diagrams. Price, $5.00.

The first edition of the "Sources of Measures" was published in 1875, and now being exhausted, this second edition is now published to meet a present demand for the work, and with it the supplement of 64 pages of additional demonstrated discoveries. The author James Ralston Skinner deceased September 2, 1893, and the world then lost a cosmopolitan, a scholar, a mathematician, a discoverer, an archeologist, a man of refined taste, gifted with a beauty of speech and thought. The editor of this magazine was a personal friend and correspondent of the author since October 31, 1871, a period of very nearly 22 years; and we have always admired the man, his culture, his style of thought, his clear form of expression, and all his suavity. He has complimented us with all his published works, and they have inspired us with a love for the study of the unerring laws of nature and Nature's God. Would to God we had more like him—God-born.

The contents of this book are: Quadrature of the Circle by John A. Parker, and Reflections on Tests of his value of π; Problem of the Three Revolving Bodies by John A. Parker; The Possibility of John A. Parker's Forms of Raising a Co-ordinating Unit of Measure; The Ansated Cross of the Egyptians, and the Christian Cross, the Emblematic Display of the Origin of Measures; Primordial Vestiges of these Symbols; British System of Long and Land Measure, inclusive of an Occult System of Time Measures; Introduction to Construction of Great Pyramid; Standard Measures of the Great Pyramid; Effect of Putting the Pyramid in a Sphere; The Temple of Solomon; etc.

There are also eight sections in the Appendices, of 146 pages, that contain important matter adjunct to the text, bringing to light much that lies hidden in the *Hebrew* of the Old Testment writings never before to our knowledge so obviously explained, and made plain to a student. Every Masonic Library, Egyptologist, Biblical student should buy it.

The following monographs have been published by Mr. Skinner:

"A Force as of Magnetism considered as in a measure controlling planetary motion, earth structure, volcanic action, ocean currents." 1867.

"An Essay upon Force in Nature and its Effects upon Matter." 1869.

"The Great Pyramid of Jizeh; the Plan and Object of its Construction." 1871. pp. 20. "A Value of Symbolism." 1873. pp. 48.

"The Ancient of Days. The Measure of the Heavens and the Earth by means of the only Unit of Measure, the British Inch." 1873.

"Light on the Egyptian Method of Chronology." 1875. pp. 12.

"Supplement to the Sources of Measures." 1876. pp. 64.

"The Crown Jewels of the Nations and their Measures." To the memory of John M. Parker. 1877. pp. 90.

"A Criticism on the Legendre Mode of the Rectification of the Curve of the Circle." 1881. pp. 32. (Also several other essays.)

MISCELLANEOUS

NOTES AND QUERIES

OCT 23 1894
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A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. AUGUST, 1894. No. 8.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1894.

Entered as second class matter at the Post-Office, Manchester N. H.

Miscellaneous Notes and Queries.

Some of the numbers in Vols. II, III, IV, V, and VI are out of stock. When we can secure the scarce numbers, we can generally make up sets at the following prices :

Vol. I, July, 1882, to February, 1884,	$2.00
Vol. II, March, 1884, to December, 1885, Vol. III, 1886; each,	3.50
Vol. IV, 1887; Vol. V, 1888; Vol. VI, 1889; each,	2.50
Vol. VII, 1890; Vol. VIII, 1891; each,	1.50
Vols. IX and X, 1892, bound,	1.50
Vol. XI, 1893, in numbers,	1.00
Vol. XI, 1893, bound,	1.50
Vols. I to XI, in numbers,	20.00
Vols. I to XI, bound	24.00

Magazines, Books, Pamphlets, Received.

The Biblical World, containing the Old and New Testament Student, for July, 1894, commences its IVth volume, and comprises the following articles in its table of contents: Editorials—The Religious Element in the Mosaic System, The Civil Element, The Sociological Element, The Hygienic Element, Religion and the Religious Ideal Supreme in the Mosaic System. Studies in Palistinian Geography, by S. S. Riggs. The Value and Danger of the Study of Comparative Religion, by the Reverend Frank N. Riale. The Hebrew Stories of the Deluge, Gen. vi-ix, by W. R. Harper. The Israelite View of Patriotism, by John Poucher. Jeroboam and the Disruption, by Charles Foster Kent. Exploration and Discovery, the Westcar Papyrus, by J. Hunt Cooke. Notes and Opinions, Work, and Workers, Reviews, The American Institute of Sacred Literature, Current Literature, etc.

Wm. R. Harper, editor, with seven associates. Supscription price, $2.00, strictly in advance. University Press of Chicago, Chicago, Ill.

Journal of American Folk-Lore. William W. Newell, Editor. Contents of the quarterly number for April-June, 1894, Vol. VII, No. XXV: Popular American Plant-Names, by Fanny D. Bergen; Notes on the Folk-Lore of the Mountain Whites of the Alleghanies, by J. Hampden Porter; Three Epitaphs of the Seventeenth Century, by Sarah A. P. Andrews; Popular Medicine, Customs and Superstitions of the Rio Grande, by John G. Bourke; Plantation Courtship, by F. D. Banks; Waste Basket of Words; Folk-Lore Scrap-Book; Notes and Queries; Biographical Notes; Local meetings and notes.

Single numbers, $1.00 each; annual subscription, $3.00. Published by American Folk-Lore Society. Address the editor, and permanent secretary of the Society, W. W. Newell, Cambridge, Mass.

Orphans' Home of N. H. Annual Report. Located at Franklin, N. H. For year ending May 31, 1894. Half-tones of the Home, Dormitory, House Group. Historical address by Hon. John Kimball, treasurer of the Home, and Poem by Rev. J. W. Adams, both delivered Oct. 18, 1893, at dedication of the Nursery Building. Octavo, pp. 60. Received from Frank H. Daniell, Franklin Falls, N. H.

LIBRARY.

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" *Grant that the knowledge I get may be the knowledge worth having.*"
THOMAS áKEMPIS.

VOL. XII. AUGUST, 1894. No. 8.

Bacon's Cipher Story.

BY BELL CACTUS.

The first volume of Sir Francis Bacon's Cipher Story was published by the Howard Publishing Co., last October, and was probably read with more or less interest by those who are always looking for the improbable.

This controversy in regard to the Baconian theory was started as early as 1609. This was concerning the authorship of the sonnets. The idea was written out in 154 stanzas. About this time there was a demand for new plays, and each theatre employed and paid several poets; but it is said everything that promised success was claimed by Shakespeare. Without any knowledge of the cipher, many had long supposed that Shakespeare was not the author of the "Passionate Pilgrims." As the Cipher is in the form of a conversation—at least the Letter—it was asked of Bacon under what books he masked himself—books he wrote, but for a compensation used other names for the authorship thereof, Bacon answers: "William Shakespeare, Green, Peel, Christopher Marlowe; for stage plays, Fairy Queen, Edmund Spencer, Anatomy of Melancholy, Natural History of Henry VII, The De Augmentis Scientarium, our essays and all our works." After long instructions he says:

"We will knit up our tales in silken
Strings, with twenty odd concerted true love knots,
And will make a pastime of each weary step,
Till the last step has brought you to the end."

The heavenly voice that came to him said, there would be born a man, not in years but in ages,that,driven as we point the way, will yield himself a disciple of thine, will unravel the secret. This man will undertake to do this work, so the voice said, with great peril and unsafety to himself. Men will call him mad and point the finger of scorn at him; call him a crack brained visionary,a charlatan gone daft over the subject.

This has been indeed an ever-recurring controversy. Many learned minds have fully endorsed the Baconian theory, because Bacon was a man of great erudition and learning and a voluminous writer. It seems incredible that he could have written the immortal works of Shakespeare, his own, and those named.

Bacon says a cipher has three requisites: that it be easy to read and write, hard to decipher, and without suspicion. He claims the cipher he has used is the embodiment of these. He became convinced of its existence from a passage in "Love's Labour Lost." What led him to Bacon was passages in "Winter's Tale."

In the opening pages of the second volume the Doctor gives the picture of the wheels. He improvised the wheel by procuring two reels and setting them at each end of a form about eight feet long. He procured nearly one thousand feet of canvas three feet wide, he cut all the books asunder, trimmed the pages to the reading matter, pasted these pages in four rows upon this canvass, winding off one reel as it wound on the other, there is three thousand feet of reading matter. He sits side of the wheel with a type-writer, and with the cues to the cipher, grinds out page after page.

But in point of literary merit, or artistic construction, or real poetic genius, the deciphered story does not approach the grandeur of Shakespeare.

There are three hundred different editions of Shakespeare's works extant and he claims the edition of 1623 is the only one measurably correct, and without reading that, no one has a right to decide against the cipher. There are but five copies of the edition of 1623, one is owned by Baroness Burdett-Coutts, London, one is in the library of Columbia College, New York. These originals are of course priceless; unexpurgated copies are available to students.

In this second volume, the relations between Elizabeth and her favorite, Robert Dudley, afterward the Earl of Leicester, are related.

How Dudley was already married to Amy Rosbart, but wooed Elizabeth, and they were privately married, after they had managed to put Amy Rosbart to death. Bacon was the fruit of that union, but as Elizabeth was a strange compound of qualities, she then conceived a desire to be known as the Virgin Queen of England, therefore Francis Bacon was sent to France. There is nothing more heard of him for awhile.

Then comes the conflict between Elizabeth and Philip of Spain. Philip had married Mary, daughter of Henry VIII, by Catherine of Aragon; as she had died, he laid claim to her territories of England, Ireland, Anjou, Poictiers and Maine. In this petition to Elizabeth occurs this famous saying, "the borrowed Majesty of England."

Then follows long explanations of royal titles; Philip was a Catholic king and wished to maintain in England the doctrines of the Holy Church. This was an important era in the history of those countries.

The story of the Spanish Armada follows history quite closely, or parts of it does. Much of it is interesting. But all through the two books quotations from Shakespeare are thickly interwoven. Wherever they do occur, they most of them stand out prominently, as having emanated from another brain than the alleged Bacon's. It seems to us anyone must detect it. Being interested at court, could he with all the demands upon him have written so many books in one short lifetime? And supposing he did write the Plays, would he have waited over 300 years before he fully established his ownership of them.

The only great argument that has ever been brought forward, that is worthy of mention, in regard to Bacon having written Shakespeare's plays, is the "old story" that Bacon was learned and Shakespeare was not. In the first place there is nothing authentic in regard to the latter's not being educated, on the contrary, he picked up knowledge from every known source, besides he was a very keen observer of human nature, and was probably helped by a power he knew not of, to write these plays, the greatest work the world has ever known, always excepting the book of holy writ. And as the ages have rolled on their hinges, people have studied Shakespeare's plays with more and more enthusiasm, and it will increase with coming generations.

The vagaries of the human mind no one can account for; one conceives an idea, no matter how perfectly impossible it is; he will "raise heaven and earth" to establish its validity. Very credulous people at once accept it, while the mass of unthinking people pass it by without notice.

We have no doubt of the ability of Dr. Owen, but think he is wasting time in following this *ignis fatuus*. It may gain him notoriety, but as a matter of fact what does it amount to? A few persons may endorse the Cipher Story, but very few real students of Shakespeare will give it a second thought.

.....

"Miracles for 70 years in the time of Moses and Joshua.
Miracles for 70 years in the time of Elijah and Elisha.
Miracles for 70 years in the time of Christ and the Apostles.
No others.
Miracles are marks and evidences of a New Dispensation."
—*Dr. Howard Crosby.*

THE OLDEST BOOK. What is the oldest book on record ? OWEN.

We hardly know what the intent of this question is, but will give a few titles, and perhaps some of our readers can antedate them.

Some of our astronomers and mythologists claim that the circle of animals depicted in the heavens under the name of *The Zodiac* is the oldest book of twelve divisions ever formed, having been arranged in their order more than 4,000 years before the Christian era. All the Signs of the Zodiac in name or symbol are mentioned in the Book of the Apocalypse, known by modern Christians as the *Revelation of John.* Just what John is meant is a question that is now being searched into for a solution. The majority of people have been content to believe, or think, it was Saint John the Evangelist, one of the twelve apostles. Another class of critical readers believe that the author was John the Presbyter, a disciple of Jesus, and instructor of Papias of Hierapolis, and a contemporary of John the Apostle, and to have also dwelt at Ephesus. This is supported by Lücke, Bleek, DeWette, Neander, etc.

There are still other scholars who believe the *Apocalypse* is the oldest known written book. One of the foremost of these scholars was Edward V. Kenealy, who wrote and published three thick octavo volumes to prove the *Apocalypse* was written by *Adam* who was called *Oannes*, or *Iohannes*, or John, words claimed to be derived from the same root. That the internal evidence of the book, when cleared of its interpolations and additions, is clearly antediluvian in its characteristics, its compound-animal nature, its cherubic features, etc.

Again, there are other archæological scholars who believe that the pack of Tarot Cards was the first book as such, which consists of 78 cards or leaves divided into suits. That these cards or leaves are of an origin anterior to Moses, and belong to the beginning of our time, even to the epoch of the preparation of the Zodiac, and consequently that the cards must own 6,600 years of existence. Such is the statement of Court de Gèbelin, in his work " Primitive World," Paris, 1857.

There is much in consonance in the Book of Revelation with the Zodiac, and the Tarot. The divisions of time of seven days, twelve months, twenty-eight mansions, etc. One should read that excellent exposition of this subject, " Astrology and the Apocalypse, an Essay on Biblical Allusions to Chaldæan Science," W. G. Collingwood, pp. 150, Kent, Eng., 1886. An account and description of the Tarot cards will be found in NOTES AND QUERIES, Vol. XI, pp. 155-160, 179-182.

Presidents of the Continental Congress.

Sometime since a controversy arose between some friends relative to who was President of the Continental Congress. Having now a book in my possession which gives a list of them, I thought it might be of interest to reprint the list, now almost forgotten :

PRESIDENTS OF THE CONTINENTAL CONGRESS FROM 1774 TO 1789.

Peyton Randolph,	Virginia,	Elected	Sept. 5, 1774
John Hancock,	Massachussetts,	"	May 24, 1775
Henry Laurens,	South Carolina,	"	Nov. 1, 1777
John Jay,	New York,	"	Dec. 10, 1878
Samuel Huntington,	Connecticut,	"	Sept. 28, 1779
Thomas McKean,	Delaware,	"	July 10, 1781
John Hanson,	Maryland,	"	Nov. 5, 1781
Elias Boudinot,	New Jersey,	"	Nov. 4, 1782
Thomas Mifflin,	Pennsylvania,	"	Nov. 3, 1783
Richard Henry Lee,	Virginia,	"	Nov. 30, 1785
Nathaniel Gorham,	Massachusetts,	"	June 6, 1786
Arthur St. Clair,	Pennsylvania,	"	Feb. 2, 1787
Cyrus Griffin,	Virginia,	"	Jan. 22, 1788
George Washington, under Federal Constitution,			April 30, 1789

J. F. E.

" DAVID, NOAH, ANDREW, ZEPHY." There were two poems entitled " The Old Granite State " sung by the Hutchinsons. There was very little poetry in either of them. One, in fact, was not above the standard of a plantation chant; disjointed, unrhymed, and without sense. The air to which it was sung and the voices of the singers were the only things that saved it. It was generally used to open the concerts and introduce the singers. One verse which consisted of the names of the family, ran thus :

We have come from the mountains,
Of the Old Granite State,
Where the hills are so lofty,
Magnificent and great ;
We have left kindred spirits
In the land of the blest,
Where we bade them adiew
For the far distant West.
Oh, my parents, we bless your ashes,
In the Old Granite State.

David, Noah, Andrew, Zephy,
Caleb, Joshua, Jesse and Benny,
Judson, Rhoda, John and Asa,
And Abby are our names.
We're the sons of Mary,
Of the tribe of Jesse,
And we now address you
In our native mountain song.

A. R. D.

" FOUR-AND-TWENTY ELDERS " (APOCALYPSE VI, 4, 10). (Vol. XII, p. 144.) This is a question of speculation. E. V. Kenealy, in his mystical work, " The Book of God," says they were the twenty-four centennial Messianic angels who presided over the world before the advent of Oannes (Adam) on earth who was the first Naronic Messiah.

J. B. Mitchell, Member of the Society of Archæology, London, says they were the twenty-four ancients who sat in the Hall of Truth, and were presided over by Hesir-Onnofri (Osiris *Chrestos*, " Osiris the good), in his character of King of Kar-neter, clothed in a white or glistening robe and seated on his throne. The Book of the Dead or the Departure, a copy of which was placed in every coffin, contained the things necessary for salvation and requisite to be known to every one on entering on his justification before the dread tribunal installed in the Hall of Truth. The recording angel Tot with his book containing " the things done in the body " is placed before the ancients. The defunct man addressed himself before each of the " elders " in succession for his justification and declared that he had not committed the following sins :

(Sixteen Negatives.)

1. I have not taken the name of God in vain.
2. I have not cheated.
3. I have not stolen.
4. I have not caused strife.
5. I have treated no one with cruelty.
6. I have not occasioned disorders.
7. I have not been an idler.
8. I have not been given to drunkenness.
9. I have given no unjust orders.
10. I have not been indiscreet through idle curiosity.
11. I have not indulged in vain talk nor in evil speaking.
12. I have used violence to no one.
13. I have caused no one to fear unjustly.
14. I have not been envious.
15. I have never spoken evil of the king nor of my parents.
16. I have not brought any false accusation.

(Eight Affirmatives.)

17. I have made the requisite offerings to the Gods.
18. I have given food to the hungry.
19. I have given drink to the thirsty.
20. I have given clothing to the naked.
21. I have given shelter to the destitute.
22. I have visited the sick and distressed.
23. I have visited the fatherless and the widow.
24. I have succored the orphan.

A Poem by Daniel Webster.

Daniel Webster at more than one period of his life dallied with the muses. In 1825, he had the misfortune to lose a son, three years of age, named Charles, represented to have possessed a singular attractiveness of mind and character, even at that early age. On that occasion Mr. Webster inclosed the following poem in a letter to his wife.

My son, thou wert my heart's delight,
  Thy morn of life was gay and cheery;
That morn has rushed to sudden night,
  Thy father's house is sad and dreary.

I held thee on my knee, my son,
  And kissed thee laughing, kissed thee weeping,
But ah! thy little day is done;
  Thou'rt with my angel sister sleeping.

The staff on which my years should lean
  Is broken, ere those years come o'er me;
My funeral rites thou shouldst have seen,
  But thou art in the tomb before me.

Thou rear'st to me no filial stone,
  No parent's grave with tears beholdest;
Thou art my ancestor, my son!
  And stand'st in heaven's account the oldest.

On earth my lot was soonest cast,
  Thy generation after mine,
Thou hast the predecessor past;
  Earlier eternity is thine.

I should have set before thine eyes
  The road to heaven, and shewed it clear;
But thou untaught spring'st to the skies,
  And leav'st thy teacher lingering here.

Sweet seraph, I would learn of thee,
  And hasten to partake thy bliss!
And oh! to thy world welcome me—
  As first I welcomed thee to this.

Dear angel, thou art safe in heaven;
  No prayers for thee need more be made;
Oh! let thy prayers for those be given
  Who oft have blest thy infant head.

My father! I beheld thee born,
  And led thy tottering steps with care;
Before me risen to heaven's bright morn,
  My son! my father! guide me there.

CHRISTIAN CHARM. (Vol. XII, p. 9.) The following was printed in a recent number, and a translation desired. I submit a quite free rendering, partly explanatory.

"In nomine Patris, et Filii, et Spiritus Sancti. Amen.+a+g+l+a. TETRAGRAMMATON.+ALPHA+OMEGA.+A+O. Primogenitus.+Sapientia.+Virtus.+JESUS NAZARENUS REX JUDÆORUM.+Fili Domini.+Miserere Mei.+Amen.+Mattheus.+Marcus.+Lucas.+Johannes.+Mihi succurrite et defendite.+Amen."

In the name of the Father, and of the Son, and of the Holy Spirit. So let it be. Thou art mighty for ever, O Lord. Jehovah. The First, The Last. Alpha and Omega. The First-born. Wisdom. Virtue. Jesus of Nazareth the King of the Jews. Son of God. Be merciful unto us. So let it be. Matthew. Mark. Luke. John. Succor and defend us. So let it be.

The letters a, g, l, a are the initials of the four Hebrew words, *Ator Gibor Leolam Adonai* meaning "Though art mighty for ever, Oh Lord." The words in the Hebrew characters were engraved upon the Shield of David. The Tetragrammaton is the four-lettered name

of God, Yod-he-vau-he, Jehovah, and variously vocalized, and unpronounceable; but supposed to be nearly *Yahveh*. Alpha and Omega are the first and last letters of the Greek alphabet, and illustrative as in Revelation 1, 8, "I am Alpha and Omega, the beginning and the ending." The initials of the crucified One, INRI, needs no remark. The names of the four Evangelists are invoked, and have come down to us in various other prayers, traditions, folk-lore, and the like. The crosses are obvious to all as visible signs during the invocation.

S. F. W.

HARD RHYMERS. Several of our cotemporaries are struggling to respectably rhyme some of our neglected words, and here are specimens of their efforts;

I have tried a hundred times, I guess,
To find a rhyme for month;
I have failed a hundred times, I know,
But succeeded the hundred and one-th.

There were two men a training went,
It was in December month;
One had his bayonet thrown away,
The other had his gun-th-
rown away.

A little boy, with a keen bright eye,
Was playing near the window;
And with a brush he caught a fly,
And him against the sash he pinned, oh!

Knowest thou not that the nitrate of silver
Is often employed by housewives to kill ver-
min, and rats, and also cockroaches,
And thus rid yourselves of all such reproaches.

These stanzas each drop the first letter of the rhyming words:

Along the banks are willows growing,
Adown the stream our boats we're rowing,
Our speed to favoring breezes owing,
Like birds upon the wing.

With lily pads our oars are trifling,
With eager hand the flowers rifling,
Each cries, "Away dull care, I fling!"
And echo answers "fling."

AMERICAN AND TRANSATLANTIC ARCHÆOLOGY. The New York *Tribune* of October 16 (or 17), 1864, contains a communication, by William S. Beebe, on the above subject. He quotes first from a Mr. Tyler, of Oxford, (Eng.), as follows :

" By these incidents. it is my object to show how Anthropologists have to work by rule of thumb, and it would be desirable for them to secure some more accurate methods."

Mr. Beebe then proceeds to give his views as to the foundation of the science, as follows :

" The Maya race of Yucatan had a philosophical theory of the universe based upon some peculiarities of princes. Every Yucatec city was laid out in obedience to this theory, and the relations to the two unequal rectangles of the City of Khorsabad (" Records of the Past,") show precisely the same belief. In the Prince theory the significant numbers are :

11382
22895
25863
77137

And since in Khorsabad these numbers appear in Assyrian polls, from the two areas, their sum and difference, the agreement exact to tens of thousands, would seem to imply that if the Assyrian engineers did not know the Yucatan theory, they ought to have known it."

Mr. Beebe further states that he had a letter from Prof. Sayce, describing the Assyrian results as " curious and interesting."

Can any reader give information where in Prof. Sayce's works can be found his account of the Assyrian builders ?

WHEN PRINCIPAL WITH INTEREST DOUBLES. In the " Mathematical Questions and Solutions " (Reprint) from the *Educational Times*, Vol. LX, p. 123, London, 1894, is the following problem by R. Chartres :

" Obtain a simple rule for finding approximately the number of years in which a sum of money will double itself at any ordinary per cent. compound interest."

This is answered by several correspondents who give the following formula :

" The formula is $2=(1+r)^x$, where r is rate in decimals ; therefore,

$$x=\log 2 / \log(1+r)=\log 2 / (r-\tfrac{1}{2}r^2) \text{ approximately,}$$

where log=.69315 ; and x is easily calculable. [It is nearly =70 / (rate per cent.) ; thus the rule is to divide 70 by rate per cent.]"

TABLE OF THE TWELVE MESSENGERS ACCORDING TO EDWARD VAUGHAN KENEALY.

ORDRINALS.	NARONIC PERIODS	MESSENGERS.	OTHERWISE.	REPRESENTATIVE OF ENG.	REFERENCE.	ASTRONOMIC MAN.	* *	HIGGINS' REINCARNATIONS
First.	3000	Oannes.	Adam.	The First.	I Cor. xv, 45.	Boötes.	54	Adam.
Second.	3600	Anûsh.	Enoch.	The Initiator.	Genesis v, 22.	Auriga.	66	Enoch.
Third.	4200	Fo-hi.	Menu.	The Wise.	Eccl. viii, 1.	Ophiuchus.	74	Noah.
Fourth.	4800	Brigoo.	Brigoo.	The Bright.	Gen. xiv, 18.	Hercules.	113	Isaac.
Fifth.	5400	Zaratusht.	Zoroaster.	The Shining.	Num. xxiv, 17.	Perseus.	59	Joshua.
Sixth.	6000	Thoth.	Hermes.	The Law.	Deut. xxxiii, 2.	Cepheus.	35	Samson.
Seventh.	6600	Amosis.	Moses.	The Fountain.	Exodus ii, 10.	Sagittarius.	69	Elijah.
Eighth.	7200	Lao-Tseu.	Elijah.	Lord-God.	I Kings xvii, 1.	Castor.	85	Cyrus.
Ninth.	7800	Jesus.	Jesus.	The Saviour.	Matt, i, 21.	Pollux.		Jesus.
Tenth.	8400	Ahmed.	Mohammed.	Comforter.	John xv. 26.	Centaurus.	35	
Eleventh.	9000	Chengiz Khan	Prester John.	King of kings.	Rev. xix, 16.	Orion.	78	
Twelfth.	9600	*M'hhiydha.*	M'hhiydha.	The Collector.	Rev. v, 1.	Aquarius.	108	

TABLE OF MESSIAHS, MESSENGERS, PROPHETS, AVATARS, IMAMS, ETC.

NOS.	KENEALY'S.	HIGGINS'S.	EZRA'S.	AVATARS.	CLARK'S.	CLARK. (OTHERWISE.)	THE IMAMS.	THE IMAMS EXPLANED.
1	Oannes.	Adam.	Adam.	Matsya.	Adam.	(Kadmon).	Mohammed,	The Chosen.
2	Anûsh.	Enoch.	Methusaleh.	Kûrma.	Enoch.	(Metatron).	Hossum,	The Elected.
3	Fo-hi.	Noah.	Shem.	Varâtha.	Melchisedek.	Shem.	Hosein,	The Martyr.
4	Brigoo.	Isaac.	Isaac.	Nasasinha.	Joseph.	(The Saviour).	Ali,	TheOrnament
5	Zaratusht.	Joshua.	Levi.	Vâmana.	Moses.	Jekuthiel.	Mohammed,	Investigator.
6	Thoth.	Sampson.	Jocebed.	Parasurâma.	Elijah.	Elias.	Djafar,	The Just.
7	Amosis.	Elijah.	Moses.	Râma.	Daniel.	Chileab.	Moses,	The Patient.
8	Lao-Tseu.	Cyrus.		Krishna.	Cyrus.	(The Sun)	Ali,	The Accepted.
9	Jesus.	Jesus.		Buddha.	Jesus.	The Christ.	Mohammed,	The Generous
10	Ahmed.			Kalki.			Ali,	The Director.
11	Chengiz Khan						Hassan,	The Askeree.
12	M'hhiydha.						Mohammed,	The Preacher.

Major-General John Stark.

Lines addressed to Major-General Stark at the age of 93, then the only surviving (American) General of the Revolutionary Army of the United States. These lines first appeared in a Boston paper, in 1821.

Lyre of old times, re-wake thy cheering lays,
With valor's deeds, which once have swell'd thy song,
When in the warrior's halls of other days,
Thy chords to triumph's answ'ring notes were strung.

Last of the mighty race! who drew the blade,
In years long past, to quell th' invading foe;
Stern scourge of royalty! thy potent aid
Ne'er failed thy country, in her weal or woe.

First in the ranks where warring champions stood,
Whose freeborn spirits brook'd no sceptred lord,
Thy deeds of fame were writ in Tyrant's blood,
And freedom blessed thy ever conquering sword.

As the proud oak that braves the pelting storm,
Unbroke, unbent, tho' lightnings play sublime,
Tho' ninety years have mark'd thy war-worn form,
Thou stand'st alone amid the march of time.

Where the dark tide of conflict roll'd its wave,
And the dread onset gleam'd thro' flame and smoke,
Thine was the glorious task to lead the brave,
'Twas thine to front the battle's doubtful shock.

But now, are all those days of fame gone by;
The darker scenes they knew are with them gone,
And all their warrior chiefs now slumbering lie,
Shrined in their lowly graves save thee alone.

Peaceful thy sleep in honor's blooming bed,
Where fame's undying rays shall gild their urn;
O'er their green turf, shall after heroes tread,
Who fought at deathless Bennington.

One name is left to grace the minstrel's song;
One, still to read his valor's laurel'd page;
One hoary veteran of the martial throng,
Unbowed by storms amid the waste of age.

Last of the patriot chiefs who bled of old,
Green are the bays, thy whitened locks that twine;
Thy soul inspiring deeds shall long be told,
When thou hast joined the brave of other times.

V.

"*Thoughts, like the pollen of flowers, leave one brain and fasten to another.*"

"*The laws of Nature are the thoughts of God.*"—OERSTED.

"*Nature is very kind to those who faithfully study her laws.*" — MAXIM.

"*From God let us begin; in God let us end.*" — THEOCRITUS.

"*He who knows himself, knows all in himself.*"—Q. FABIUS PICTOR.

"*And Enoch walked with the Gods, and the Gods took him.*"—GEN. v, 24.

Answers to Questions.

NEO-PLATONISM. (Vol. XII, p. 215.) Any attempt to expand the doctrines of NeoP-latonism is certain to be questioned. It was an Eclectic philosophy. of which Ammonios Sakkas and Plotinos were the first expounders. Porphyry, however, wrote so voluminously upon it as to win for his followers the designation of Porphyrians. The term *new* was applied to it as distinguishing it from the older Platonic schools—the Academeia, the Middle Academeia, and the New Academeia. The later Platonists, many of them, endeavored to promulgate a Harmony of the doctrines of Plato and Aristotle; while many went farther and sought to identify them with the Oriental theosophies. Porphyry accordingly describes the Mithraic rites as sympathizing with an esoteric philosophy; and Iamblichos in like manner represents the Egyptian Serapis-worship. The system substantially set forth One God — sole, infinite, supreme, and unnamable — manifest as the Creator, a Demiurgos of the Universe; subordinate to whom divinities, tutelary demons, and psychal beings, mediate between God and Man. The various theologies and mythologies were interpreted as allegoric (Galatians IV, 24). It was thus expressed: From the Divine All proceeded Divine Wisdom; from Wisdom proceeded the Creator; and from the Creator were subordinate spiritual beings — the earth and its inhabitants being the last. The first is immanent in the second, the second in the third, and so on through the entire series. Plotinos taught that Divinity was essentially *one;* that the cosmic universe or nature is not God, nor part of God, but nevertheless has existence from his mind, derives from him its life, and is incapable of being separated from it. Thus it is the doctrine of emanation and evolution perpetually at one. "The end of the Rites," says Plutarch, "was the coming to know the one God, the Lord of all, who can be discovered only by the soul. The theosophy which they illustrated had two meanings: the one sacred and symbolic, the other popular and literal. The figures of animals which abounded in the temples, and it has been supposed were worshipped, were only so many hieroglyphics to represent the divine qualities."

The system contemplated the highest spiritual development. The Buddhistic tendency to asceticism was prevalent; and such faculties

as presension, second-sight, and miraculous energies were recognized and attainable and often possessed. Identity or oneness with divinity was the chief good ; *otherwise*, the fall from the celestial into the genesis or mundane sphere of life, was regarded as the calamitous condition from which all must emerge. The doctrine of human brotherhood and perfectibility underlay the whole system. The later faiths have drawn liberally from it to enrich their own theologies.

A. WILDER, M. D.

NUMBER OF ENOCHS IN THE BIBLE. (Vol. XII, p. 215.) There are two personalities in the Bible bearing the name of *Enoch*. One perports to be the son of Cain, who "built a city" and named it after himself. The other is placed in the lineage of Seth. The name, like other terms, is variously defined. If it is Hebrew, it may mean *initiated*, *instructed*, or *set apart to a specific function*. In Gen. XIV, 14, the forces of Abram are styled *kenichi*, or trained. A. WILDER.

JEPHTHAH'S DAUGHTER'S NAME. What was the name of Jephthah's daughter? R.

The name of Jephthah's daughter is not given in the Scriptures nor Cyclopædias. "Jephthah's Daughter" is the name of the first degree of American Adoptive Masonry, known as the "Eastern Star." This system of female masonry consists of five degrees, as follows:

1. Jephthah's Daughter, or the daughter's degree.
2. Ruth, the widow's degree.
3. Esther, or the wife's degree.
4. Martha, or the sister's degree.
5. Electra, or the Christian Martyr's degree.

When Robert Morris formulated these degrees from the Rite of Adoption which was practised in Europe he took the biblical characters named above to designate the degrees, but he could not discover the *name* of Jephthah's daughter, therefore the first degree went *nameless*. No females except those holding the above recited relations to Freemasons were eligible to admission. The male members were designated "Protectors"; the female members, "Stellæ"; the reunions of the members were called "Constellations"; and the Rite was presided over and governed by a "Supreme Constellation."

The whole scope of the story of "Jephthah's daughter" has it par-

allel in that of "Iphigenia," daughter of Agamemnon. (Compare Judges XI with *Iliad* IX, 144 *seq.*; *Lucretius* I, 86.) Homer does not notice the story of Iphigenia, but he calls her name *Iphianassa.*

The story of Iphigenia has been made by Euripides the subject for two plays, in which, of course, several variations from the common legend are introduced.

ENOCHS. (Vol. XII, p. 215.) There are four personages called Enoch in the Bible proper. They are as follows: 1. Enoch, son of Cain, who "built a city" (Gen. IV, 17). 2. Enoch, son of Jared, who "walked with God (Gen. V, 24). 3. Enoch, third son of Midian, grandson of Abraham (Gen. XXV, 4). 4. Enoch, son of Reuben (Gen. XLVI, 9. In the authorized version the two latter Enochs are vocalized as "Hanoch." From the last came "the family of the Hanochites" (Num. XXVI, 5).

In the book of Esdras (VI, 49, 51), of the Apocrypha, Enoch is the name of one of the two amphibious monsters, perhaps the *Behemoth* or *Leviathan.*

KENOSIS. (Vol. XII, 214.) *Kenosis* means an emptying of a receptacle; a putting away of high dignity. What is called "Christian faith" would be *imperilled*, except for the postulate that Jesus when becoming of no reputation laid aside his supernal position as "very God." A. WILDER, M. D.

RHAPSODODES AND RHAPSODISTS. (Vol. XII, p. 215.) The *rhapsodoi* and rhapsodists were undoubtedly the same — reciters of the poems of Homer, and afterwards of other authors. The Greek Lexicons make no distinction. A. WILDER.

"MANY ARE CALLED, BUT FEW CHOSEN.." (Vol. XII, p. 215.) The passage in the Matthean Gospel, "Many are called, but few chosen," can hardly be regarded as quoted from II Edras; the latter being a book of later date. It may more plausibly be taken from the *Phaido* of Plato: "There are many narthex-bearers, but few inspired."

A. WILDER.

JUSTIN MARTYR. (Vol. XII, p. 214.) Probably Justin was called *martyr*, as being a valiant witness for Christianity. All accounts of his violent death are apocryphal. A. WILDER.

THE NORTHEN CONSTELLATIONS. The following rhythmical description of the most prominent northern constellations is take from the "Astronomical Recreations" by J. Green, published in Philadelphia, in the '20's of the present century :

When chilling winter spreads his azure skies,
Behold Orion's *giant form arise,*
His golden girdle glitters on the sight,
And the broad falchion beams in splendor bright.
A lion's brindled hide his bosom shields,
And his righhand a ponderous weapon wields.

The River's *shining streams beneath him pour.*
And angry Taurus *rages close before ;*
Behind him Procyon *barks, and* Sirius *growls,*
While full in front, the monster Cetus *howls.*

See bright Capella, *and* Medusa *there,*
With horrid serpents hissing through her hair ;
See Cancer *too, and near the* Hydra *dire,*
With roaring Leo *filled with furious fire.*

The timid Hare, *the* Dove *with olive green,*
And Aries, *fly in terror from the scene ;*
The warrior Perseus *gazes from above,*
And the Twin *offspring of the thunderer, Jove.*

Lo! in the distance, Cassiope *fair,*
In state reposes on her golden chair ;
Her beauteous daughter, bound, before her stands,
And vainly strives to free her fettered hands ;
For aid she calls on royal Cepheus *near,*
But shrieks from her reach not her father's ear.

See last of all, around the glowing pole,
With shining scales, the spiry Dragon *roll ;*
A grizzly Bear *on either side appears,*
Creeping with lazy motion 'mid the stars.

"THE ORIGIN OF OUR MEASURES." The following title should follow those by J. R.Skinner, appended to notice of "Sources of Measure."

"The Origin of our Measures" (copyrighted), by J. Ralston Skinner, the papers in seven sections, printed in *The Illustrated Cosmos*, for April, May, June, 1881. Chicago, Ill.

CHAP-BOOKS. (Vol. XII, p. 214.) Chap-books are toy-books, and the like. A. WILDER.

BHERING, OR BEHRING. (Vol. XII, p. 214.) The name of the discoverer of the strait on the northwestern coast of North America is properly spelled *Bering*. The *h* before or after the *e* is factitious and unnecessary. A. WILDER.

A HOMŒOTELEUTON. (Vol. XII, p. 214.) A *homœoteleuton* is the ending of two or more clauses or verses in rhyme in the same time. A. WILDER.

To ———

Arise like the aurora of morning,
Never think that the goal is far,
Nature is always adorning,
In soul, in spirit, and in star ;
Eden and heaven are not far.

To ———

Grace and glory were twins from above,
Even like muses inspiring the heart ;
Rarely we see such, together with love,
Twined in one soul, may they never part ;
In this world of hope, in peace like a dove,
Ever live a pure soul in deed, thought, and art.

To ———

Gaily her music seemed to come from afar,
Rendering the scene with heavenly delight ;
An angel seemed present like a beaming star,
Causing us joy in the vision so bright ;
In that voice, the portals of heaven were ajar,
Enrapturing all with a scene of delight.

TWO COUSINS

Go on through life, mankind inspiring,
Ever directing our souls up higher,
Rendering to all the sweet hosanna,
That makes this life like heavenly music,
Inspiring us all with beaming radii,
Even all the world such souls admire.

Addenda on Cyclometry, and Quadratures.

Continued from N. and Q., Vol. V, p. 124, June-July, 1888.

ADAM, P. A. I. Paris, France. Quadrature of the Circle. From the Cosmographic works of Mons. exhibited at the World's Columbian Exposition, Chicago, Ill., 1893. His value of π appears to approximate the orthodox value, 3.1416, nearly. Article by Louis H. Aymé. N AND Q., Vol. VIII, p. 383. 1891.

CAJORI, FLORIAN. Circle Squarers. An historical sketch of several Americans who have claimed to solve the problem. See his volume, "The Teaching and History of Mathematics in the United States," pp. 391-394. Bureau of Education, Circular of Information, No. 3. Washington, 1890.

CARUS, DR. PAUL. The Circle Squarer. Article in *The Open Court*, Vol. VIII, Nos. 25 and 26, for June 21 and 28, 1894. Chicago, Ill.

DEMEDICI, CHARLES. The Solving Triangle and Protractor. An instrument for squaring the circle, cubing the sphere, and rectifying the curve, accompanied with cut and explanations. 60 West 22d St., New York. 1891.

DINGLE, EDWARD. The Square of the Circle; x Demonstrated from the Cube, Rational. Tavistock, Devon, Eng. 1891. Cloth. 8vo. pp. 20. $\pi = 3\frac{1}{7}$, or $3.142856\frac{1}{7}$.

DINGLE, EDWARD. Square of the Circle Considered under the Principle of Action to Reaction Equal. 19 King Street, Tavistock, Devon, Eng. 1894. Cloth. 8vo. pp. 36. $\pi = 3\frac{1}{7}$, or $3.142857\frac{1}{7}$.

GOODWIN, EDWARD J. Solitude, Ind. Ratio of the Circle and the Square. Articles, N. AND Q., Vol. IX, p. 36; 1892. X, p. 250. XII, pp. 14, 142. 1894.

"A circular area is equal to the square on a line equal to the quadrant of the circumference; and the area of the square is equal to the area of the circle whose circumference is equal to the perimeter of the square."

GOODSELL, SAMUEL C. The Euclid University Pi Value of the Circle. Westville, Conn. Article, N. AND Q., Vol. IX, p. 116. 1892. $\pi = 3.1426968+$. Area, $.790123456\frac{6}{11}$.

HENDRICKS, JOEL E. Des Moines, Iowa. The New Ratio of the Circle by E. J. Goodwin, M. D. A criticism on Dr. Goodwin's area of a circle. Article, N. AND Q., Vol. XI, p. 108. 1892.

QUADRATURE OF THE CIRCLE. By the Editor. N. AND Q., Vol. XII, p. 3. 1894.

*SCHUBERT, HERMANN. The Squaring of the Circle. An historical sketch of the problem from the earliest times to the present day. Paper in *The Monist* Vol. I, No. 2, pp. 197-228, January, 1891.

SKINNER, J. RALSTON. Quadrature of the Circle by John A Parker ; the Possibility on Mr. Parker's Forms of raising a co-ordinate Unit of Measure. Chapters I and II of " Sources of Measure, and Key to the Hebrew-Egyptian Mystery " ; second edition. pp. 12-50. Cincinnati, Ohio., 1894. (First edition published in 1873.) John A. Parker's form is $\frac{20612}{6561}$, or $\pi = 3.1415942+$.

SMYTH, C. PIAZZI. Memorandum of the Digits in π. Postscript to " Life and Works at the Great Pyramid," Vol. III, pp. 601-604, 1867. Extract from the same, N. AND Q., Vol. IX, p. 76. 1892.

SQUARE, CIRCLE, PYRAMID, CUBE. Based on the teaching of the ancients ; the monuments ; the precessional year ; geometry in religion, etc. Anonymous. London, Eng. 1890. 8vo. pp. 96.

MATHEMATICAL PAPERS IN " THE MONIST," VOLS. I-IV, 1890-1894.

" THE FOUNDATIONS OF GEOMETRY," by Edward T. Dixon. A Review by " *rsl.*" Vol. II, No. 1, pp. 126-130. October, 1891.

DIXON, EDWARD T. " A Reply to a Critic ; with a discussion of necessary truths." Vol. III, No. 1, pp, 127-133. This is followed by

CARUS, PAUL. " Mathematics a Description of Operation with Pure Forms. In reply to Edward T. Dixon." Pp. 133-135.

HALSTED, GEORGE BRUCE. " The Non-Euclidean Geometry Inevitable." Vol. IV, No. 4, pp. 483-494. July, 1894.

KLEIN, FELIX, " The Present State of Mathematics." Vol. IV, No. 1, pp. 1-4. October, 1893.

* SCHUBERT, HERMANN. This mathematician also has several other exhaustive essays on mathematical subjects in *The Monist*, viz. :

" The Magic Square." Vol. II. No. 4, pp. 487-511. July, 1892.

" The Fourth Dimension." Vol. III, No. 3, pp. 402-449. April, 1893.

" Notation and Definition of Number." Vol. IV, No. 3, pp. 396-402. April, 1894.

" Monism in Arithmetic." Vol. IV, No. 4, pp. 561-579. July, 1894.

(" Large Numbers." *The Open Court*, Vol. VII, No. 50 and 51, for December 14 and 21, 1893.)

MATHEMATICAL PAPERS IN "THE OPEN COURT," VOLS. I-VII, 1888-1894.

BROOKS, EDWARD. "Axioms the Basis of Mathematics." Vol. II No. 50, for February 7, 1889.

CARUS, PAUL. "Axioms." Vol. VII, No. 31, for August 3, 1893.

CARUS, PAUL. "The Problems of the Three Dimensions in Space." Vol. VII, No. 27, for July 6, 1893.

CARUS, PAUL. "The Function of Zero in Mathematics." Vol. II, No. 24, August 9, 1888.

CARUS, PAUL. "The Old and New Mathematics." In reply to the Criticism of Dr. Edward Brooks in Februrry 7, 1889. Vol. II, No. 51, for February 14, 1889.

FRANKLIN, M. S. "Probabilities and the Multiplication of Denominate Numbers." Vol. IV, No. 2, for March 6, 1890.

* * * "Mathematics and Love." Vol. II, No. 33, for October 11, 1888.

FERREÉ, BARR. Mathematical Demonstration of the Existence of God. A Study in Logic." Vol. II, No. 24, for August 9, 1888.

GAASSMAN, HERMANN. "A Flaw in the Foundation of Geometry." Vol. II, No. 51, for February 14, 1889.

SHIPMAN, PAUL R. "Points, Mathematical and Ethical." Vol. III, No. 51, for February 13, 1890.

THE WORD "SAXON." Rev. W. H. Poole, D. D., says in discussing the origin of the word Saxon :

"It is a little curious to glean from the ancient nations and from the stone monuments of the early times the various forms in which this word is to be found. I will here insert a few from the list of my own gleaned from ancient history thus:

"Sons of Isaac, Sons of Saac, Saac-Sunnia, Saac-Suna, Saac-Sena, Saca-pena, Esakska, Sacae-Amysqui, Beth-Sakai, Sunnia-Sakai, Sakai-Suna, Saca-Suna, Sacae-Svnnae, Sackasina, Sachka-Sunnia, Saca-cine, Saka-Suna, Sacas-Sani, Sakas-Saeni, Saxi-Suna, Sach-Suni, Sachi, Sacha, Sakah, Saachus, Saacus, Sacho, Saxo, Saxoi, Saxonia, Saxones, Saxae, Sach-sen, Sacksen, Saxe-sen, Saxone, Saxony. Saxon."

Oo. In answer to "HELEN," we refer her to Webster's "International Dictionary" for the meaning of the word *Oo*. This is a Hawiian word "A beautiful bird (*Modo nobilis*) of the Hawiian Islands. It yields the brilliant yellow feathers formerly used in making the royal robes. Called also Yellow Tufted Honeysucker."

The Apocalypse.

BY ERNEST DE BUNSEN, LONDON, ENG.

The greatest theologian of our time, Professor Harnack, of Berlin, received in 1885 a seminarist, Eberhard Vischer, who had to write as a vacation task an essay 'On the Theological Standing-point of the Revelation of John,' and who humbly asked advice on his attempt to explain this mysterious Scripture as a Jewish apocalypse with Christian interpolations and a Christian frame. Harnack recognized the absolute novelty of this theory, and already after the first arguments suggested by the youthful student at the University, the Professor was struck by them and invited him to return after a few days for a closer discussion of his hypothesis. Harnack began to read carefully the Revelation from this newly gained point of view and 'it was, I can say no less, as if scales fell from my eyes.' One difficulty after the other vanished, the complex Christology of the book resolved itself into simple elements, and what had hitherto been the most difficult section, Chapters XI and XII, 'at once became plain and intelligible.'

'But above all the severance of a Jewish original text from a Christian redaction resolved the main problem of the Apocalypse of John, that is the peculiarity of the the author's Christianity. What pains have been spent upon this question for the last tens of years. What arguments of high repute lent support to those who held the book to be merely Jewish-Christian, and therefore antipauline, and yet how easily were they refuted by other proofs drawn from the book itself! How plainly might the author's Christian universalism be proved, and what insuperable cousiderations presented themselves against it! Vischer's hypothesis removed these difficulties at a stroke. There can be no farther question of a Jewish Christianity. We have before us, as the basis of the work, a purely Jewish document, clearly traceable in its outlines and the mass of its details, supplemented and revised by a Christian who has nothing whatever to do with the 'Israel after the flesh,' but thinks only of the Gentile world, out of which the Lamb has purchased with his blood a countless multitude.'

The fundamental and antipauline Scripture of the Apocalypse extended from Chapter IV to XXII, 5, and was composed, according to Vischer and Harnack, between 68 and 70; the supplementary Scripture of the Pauline revisor was composed and amalgamated with the first part not before the time of Domitian, between 81 and 96, according to Martineau partly in the time of Hadrian, about 135. This supplement and revision by one or more Paulinians, possibly at Rome, led to the insertion in the first part, of the introduction, of the letters to the churches, of the twenty-nine passages on the Lamb, and of the conclusion. Harnack requested Vischer to prepare his MS. for pub-

lication, and the Professor printed it, the text of the supplementor and interpolator being distinguished by different type, he adding a critical Postscript, in a Review edited by himself and another. (Leipzig) Four years later it was welcomed and criticized by the high authority of Professor Martineau in his important work on ' The Seat of authority in Religion.' He writes there : ' For a reader who is at all conversant with the Jewish apocalyptic literature the impression can scarcely fail to be irresistible, that the prophetic oracle which has darkened so much has at last revealed its own origin.'

From our point of view we arrive at the following conclusions : The doctrine of the Angel-Messiah which was excluded by the teaching of Jesus and of James his brother, form the subject of the Apocalypse. This Revelation consists of two amalgamated Scriptures, one composed, according to Vischer and Harnack, between 68 and 70, the other not before from 81 to 96. The fundamental and antipauline Scripture represents the so-called deeper knowledge or Gnosis, the speculative Christianity of the apostolic age, in its law-abiding and Gentile-excluding form, as promulgated by the Jewish dissenters the separatist Essenes of Palestine, to whom John the Baptist, not a disciple of Jesus, and Barnabas belonged. The supplementary Scripture of the Paulinian revisor refers likewise to the Gnosis of the apostolic age, but in its universalist or Gentile-Christian form, as propagated by the Essenes or Therapeuts of Alexandria and applied by Stephen, Paul, and Apollos to Jesus Christ, whose teaching absolutely excluded speculative Christianity. The doctrines of both Scriptures forming he Apocalypse are therefore, and as we shall prove farther on, gnostic and anti-christian.

In the Acts of the Apostles the doctrines of prepauline Christianity, as taught by Jesus and by James, have been amalgamated with Pauline Christianity ; and so in the Apocalypse the transmitted two Scriptures on the antipauline and on the Pauline Essenic Gnosis have been thrown together, perhaps in Rome. The object was in both cases to establish peace among the hostile parties in the church by a dogmatic uniformity. The Essenic doctrine of the Angel-Messiah, as developed in these two Scriptures forming the Apocalypse, does not confirm but oppose the doctrines of Jesus, of the twelve apostles, and James the brother of Jesus.

The Jewish gnostic Scriptures transmitted in the first part of this Revelation, composed in the after-pauline time and extending from Chapter IV to XXII, 5, we submit to have had Cerinthus for its author, who however cannot be made responsible for the later interpolations. Cerinthns, like Barnabas from whom he borrowed the doctrine of the millennium, was a teacher in the apostolic age of the Jewish Essenic Gnosis respecting the Angel-Messiah. In this part of the Apocalypse a distinction is made between a celestial Christ and a ter-

restrial Christ. This doctrine of a double Messiah points back to that in the Targum, where it was written before the Christian era: 'My Word rejoiced over my servant the Messiah.' The Angel-Messiah, the Angel Metatron or by God's throne of the Targum, is in the Apocalypse described as refering to a book with seven seals on the righthand of the throne, and as calling out with a loud voice: 'who is worthy to open the book and to loose the seals thereof? and no one in the heaven or on the earth or under the earth was able to open the book or to look therein.' But one of the elders revealed to the seer that 'the Lion from the tribe of Judah, the Root of David hath overcome to open the book and the seven seals thereof.' It is Jesus, the terrestial Messiah, who was shown in the vision to have come and taken the book, 'having been raised to heaven on a cloud, like unto a Son of Man,' according to another vision. The vision of Daniel is the starting-point of the doctrine on the Angel-Messiah.

This distinction of a Messiah in heaven from a contemporaneous Messiah on earth is absolutely identical with the Christology of Cerinthus as transmitted by Iranæus. He regarded Christ or the Word of God as the Creator of the World, but believed that the World knew not the true God. Jesus, the son of Joseph and Mary, had been born like all other other men, 'not by a virgin,' but after baptism Christ had descended on him, in the form of a dove, from the highest ruler, whereupon Jesus announced the unknown Father and performed miracles; but finally Christ separated himself from Jesus; then Jesus suffered and rose again, whilst Christ, as a spiritual being, remained free from suffering. It follows from this statement of Iranæus, that Cerinthus did not regard Jesus as the Christ come in the flesh. The apostle John writes in his epistle that whosoever denies this is 'a liar' and the 'antichrist' who was then in the lifetime of the apostle, 'already in the world.' Of the Jewish Gnostic Cerinthus, the contemporary of John, it is stated by Polycarp, the personal friend of this apostle, that having met Cerinthus at a bath in Ephesus he called him 'an emeny of the truth.' Was it Cerinthus whom John in his epistle calls 'a liar'?

The identity of the Christology in the Jewish Gnostic part of the Apocalypse and of Cerinthus's doctrine on Christ is an exceedingly great confirmation of the Roman tradition of the presbyter Cajus, and the Alexandrian tradition of the Bishop Dionysos of Alexandria, who both regard Cerinthus as the author of the Apocalppse, two traditions transmitted by Eusebius without a protest. According to the statement of Dionysos, he considered it very probable that Cerinthus intentionally falsified the title of the Apocalypse when he added to it the name of John. By the name of John, as Dionysos implies, Cerinthus might have been called, but he, the bishop, would not easily admit that this John was the apostle. We do not require any confirma-

tion, even from the beginning of the third century, of the fact that none of the Twelve Apostles recognized a gnosis, whilst the apostle John in his epistle distinctly protests against the false doctrine of his contemporary Cerinthus, whom he calls a liar and antichrist.

Martineau writes : ' How strange that we should ever have thought it possible for a personal attendant on the ministry of Jesus to write or edit a book mixing up fierce messianic conflicts, in which with the sword, the gory garment, the blasting flame, the rod of iron, as his emblems, he leads the war-march and treads the wine-press of the wrath of God till the deluge of blood rises to the horses' bits, with the speculative Christology of the second century, without a memory of his life, a feature of his look, a word from his voice, and a glance back at the hillsides of Galilee, the courts of Jerusalem, the road to Bethany, on which his image must be forever seen ! '

That ' the speculative Christology of the second century ' was a development of the essenic Gnosis in the apostolic age, which can be traced back to the prechristian centuries when Buddhist doctrines were introduced into the West, this it is the principal object of our investigations in Church History to prove. Was Cerinthus a prophetic seer respectiug Babylon-Rome ?

Tomb of Stark.

BY HENRY W. HERRICK, MANCHESTER, N. H.

No trappings of state, their bright honors unfolding,
No gorgeous display marks the place of thy rest ;
But the granite points out, where thy body lies mould'ring,
And where the wild-rose sheds its sweets o'er thy breast.

The zephyr of evening shall sport with the willow,
And play through the grass where the flowerets creep,
While the thoughts of the brave, as he bends o'er thy pillow,
Shall hallow the spot of the Hero's last sleep.

As from glory and honor, to death thou descended,
'Twas meet thou should'st lie by the Merrimack's wave ;
It was well thou should'st sleep 'mongst the hills thou defended,
And take thy last rest, in so simple a grave.

There forever thou'lt sleep,—and though ages roll o'erthee,
And crumble the stone o'er thy ashes, to earth ;
The sons of the free, shall with rev'rence adore thee.
The pride of the mountains, which gave thee thy birth.

—New Hampshire Magazine, September, 18

Mathematical Periodicals.

American Journal of Mathematics. Thomas Craig, and Simon Newcomb, editors; $5.00 per year; single numbers $1.50 each; large quarto. Baltimore, Md.

Annals of Mathematics. Ormond Stone and R. S. Woodward, editors; $2.00 per year; quarto, bi-monthly. University of Virginia, Va.

Astronomy and Astro-Physics. William W Payne, editor; $4.00 per year (ten numbers); octavo. Northfield, Minn.

Bulletin of the American Mathematical Society. Thomas S. Fiske and Alexander Ziwet, editors; $5.00 per year; octavo, monthly. Published for the Society by Macmillan & Co., New York.

Gould's Astronomical Journal. Benj. Apthorp Gould, editor; $5.00 per year; quarto, fortnightly. Cambridge Mass.

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The American Mathematical Monthly. B. F. Finkel (Kidder, Mo.), and J. M. Colaw (Monterey, Va.), editors; $2.00 per year: single number, 30 cents; quarto, monthly. Kidder, Mo.

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Miscellaneous Notes and Queries. S. C. Gould, editor; $1.00 per year; octavo, monthly. Manchester.

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. SEPTEMBER, 1894. No. 9.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" The goal of Truth is the Atlantis of the Soul"—CORNEILLE.

VOL. XII. SEPTEMBER, 1894. No. 9

Planetary Laws and Analogies.

Continued from Notes and Queries, May, 1891, p. 295.

1. Every known heavenly body is connected with its neighboring heavenly bodies by means of real, material bonds, and that every phenomenon of the universe, without exception, is due solely to the action of bodies upon one another through, and by means of, these bonds which join them together.—*Evan McLennan.*

2. The sun, attended by its planets, satellites, and comets is sweeping through space towards the star marked π in the constellation Hercules, with a velocity which causes it to pass over a distance enual to 33,350,000 miles in every hour.—*Orestes M. Mitchel.*

Alcyone, the principal star in the group of the Pleiades, now occupies the center of gravity, and is at present the sun about which the universe of stars, composing our astral system, is all revolving. —*Maedler.*

3. The ratio of the radius of the Solar Nebula's equator at the birth of a senior planet to the radius thereof at the birth of a junior planet is equal to the square of the ratio of the Solar Nebula's rotary motion at the birth of the junior planet to its rotary motion at the birth of the senior planet.—*George Stearns.*

4. Symmetry is the many sginatures of the one archetypal seal. Instances of this repetition of equal and like parts we have:

109.62 times the moon's diameter is the moon's mean distance from the earth.

109.62 times the earth's diameter is the sun's diameter.

109.62 times the sun's diameter is the mean distance of the sun from the earth.

109.62 times the earth's enlargement by its protuberant equator in circumference (82.47) is 9,020, or 130° equatorial arc.—*Samuel Elliott Coues.*

5. The orbital velocity of each planet in miles multiplied by the time in seconds which a ray of light takes to pass from the sun to that planet is directly as the square root of that planet's distance from the sun.—*Thomas Bassnett.*

6. (I) The mean motion of Jupiter's perihelion is exactly equal to the mean motion of the perihelion of Uranus, and the mean longitude of these perihelia differ by exactly 180°.

(II) The mean motion of Jupiter's node on the invariable plane is exactly equal to that of Saturn, and the mean longitude s of these nodes differ by exactly 180°.—*John N. Stockwell.*

7. (I) The axial velocities (angular) of the planets are — as their diameters.

(II) The obital velocities of the planets are inversely as the square root of the semi-diameters of their orbits.

Now it will be remembered that "the intensity of light diminishes inversely as the square of the distance." Clearly, then, if the preceding statement be correct, the cause of the orbital motion must be *Light.*

Rule I. Multiply the square root of the semi-diameter of the orbit of any planet by its orbital velocity, divide the product by the orbital volocity of any other planet, the quotient will be the square root of the semi-diameter of the second planet.

Rule II. If the orbital velocity of a planet be multiplied by the square root of the semi-diameter of the planet's orbit, the result will be, in the case of every planet, the same sum in millions, differing below from discrepancies between authorities.—*Frank H. Norton.*

8. The times of the rotations of the planets are in the ratio of the square roots of the cube roots, that is, the sixth roots of the masses. —*William S. Green.*

9. The square of the number of rotations made by a planet during one revolution around the sun, is proportional to the cube of the diameter of its sphere of attraction; or, $\frac{n}{D_1^3}$ is a constant quantity for all the planets of the Solar System.—*Daniel Kirkwood.*

Let P be the point of equal attraction between any planet and the one next interior, the two being in conjunction; P' that between the same and the next one exterior. Let D = the sum of the distance of

the points P, P' from the orbit of the planet; which I shall call the diameter of the sphere of the planet's attraction. Let D' = the diameter of any other planet's sphere of attraction found in like manner. Let n = the number of sidereal rotations performed by the former during one sidereal revolution around the sun Let n' = the number performed by the latter; then it will be found that

$$n^2 : n'^2 :: D^3 : D'^3; \text{ or, } n = n'\left(\frac{D}{D'}\right).$$

10. Every particle of matter in the universe attracts every other particle with a strength which is proportional to the quantity of matter which is in each mass, and inversely to the squares of the distances between the centers.

When the areas of triangles according to Kepler's Third Law are multiplied by the velocities, all the products are equal and constant. Therefore, this constant, or radius vector, of the planets' motions, instead of being an equal area of angle in equal times, is an equal solid triangle in equal times whose thickness is proportionate to the time taken, and inversely as the distance according to the ratio.

Therefore, the velocities of the planets are to each other in the inverse ratio of the square *roots* of the mean radii of orbits. Hence, $\sqrt{R} : \sqrt{r} :: r : v$, where R and V represent the radius and velocity respectively, and r and v the same of another planet.

The deflecting power which guides the planets in their orbits is in its strength directly proportional to the mass of the Sun and planet collectively, and inversely proportional to the squares of the distances between their centers at every point of the planet's orbit.

Consequently: The propelling power which gives to the planets their velocities is in its strength directly proportional to the square root of the mass of the Sun and planet collectively, and inversely proportional to the square roots of the distances between their centers at every point of the planet's orbit.—*Sidney Laidlaw.*

11. The rotation of the planetary nebulæ corresponded in every case with the actual sidereal revolution of the planets, and the rotation of the primary planets in like manner corresponded with the orbital periods of the secondaries.—*Auguste Comte.*

12. In the planetary system, the orbits being considered circular, the aberrating forces of gravity vary directly as the masses and inversely as the fifth powers of the square roots of the distances from the gravitating center.—*Orson Pratt, Sen.*

13. The motion of the different planets around the sun are as many times swif er than the motion of the earth upon its axis, as follows:

Planets.	Swifter.	7's	7+2×pl.	Multipliers.		Comparisons.
Uranus,	14.95	14	7.28318	× 2	=	14.56636
Saturn,	21.798	21	7.28318	× 3	=	21.84954
Jupiter,	28.032	28	7.28318	× 4	=	29.13272
Mars,	55.611	49	7.28318^2		=	53.04471
Earth,	64.371	63	7.28318	× 9	=	65.54862
Venus,	80.686	77	7.28318	× 11	=	80.11498

—*J. E. W.*

14. The planets are linked together, as follows :

Jupiter and Saturn Uranus and Neptune	by Saturn and Neptune.
Uranus and Neptune Earth and Venus	by Earth and Uranus.
Earth and Venus Mercury and Mars	by Venus and Mars.
Mercury and Mars Juno and some Asteroid	by Mercury and Juno.
The Planetary System To the Sun	by Jupiter and the Sun.

The Solar System appears to be in three classes: the mooned, the single, and the Asteroid.

The volumes of Jupiter and Saturn are to the volume of the Sun inversely as their distances from the Sun in radii of the Sun. For since Saturn's volume is to Jupiter's volume inversely as its distance from the Sun, and Jupiter's volume is to the Sun's volume inversely as its distance from the Sun, then Saturn's volume is to the Sun's volume inversely as its distance from the Sun in Sun's radii ; consequently the three are connected to each other by one law.

And thus : The surfaces of the Earth, Uranus, and Neptune are directly as their distance from the Sun. For since Neptune's surface is to Uranus's surface directly as its distance from the Sun, and Uranus's surface is to the Earth's surface directly as its distance from the Sun, therefore Neptune's surface is to the Earth's surface directly as its distance from the Sun ; consequently the three are connected to each other by one law. The sizes of the mooned class then are governed by one law.

The class Sun, Jupiter, and Saturn, and the class Neptune, Uranus, and Earth, are linked together by the surfaces of Neptune and Saturn.

Again : The surfaces of Earth, Venus, and Mars are inversely as their distances. For since Mars's surface is to Venus's surface inversely as its distance, and the Earth's surface is to Venus's surface inversely as its distance, therefore Mars's surface is to the Earth's

surface inversely as its distance from the Sun; consequently the three are connected to each other by one law. The surface of the Earth, which is common to the single and mooned class, links the single to the mooned class by Uranus's surface.

And again: Mercury appears to be classed with the Asteroids, and the volumes of Mercury and Mars link the Asteroids to the single-planet class.

The Sun and Planets are paired in their periodic times of rotations, on their axes, as follows:

The Sun and Earth Uranus and Neptune	by Earth and Uranus.
Uranus and Neptune Jupiter and Saturn	by Neptune and Saturn.
The Sun and Earth Venus and Mars	by Earth and Venus.
Venus and Mars Mercury and Asteroids	by Venus and Mercury.

The cubes of the Earth's and Neptune's times of rotation are directly as their diameters. For since the cubes of the Earth's and Uranus's times of rotation are directly as their diameters, and the cubes of Uranus's and Neptune's times of rotation are directly as their diameters, therefore the cubes of the Earth's and Neptune's times of rotation are directly as their diameters.

Again: The cubes of the Earth's and Mars's times of rotation are directly as the square root of their diameters. For since the cubes of Venus's and the Earth's times of rotation are directly as the square root of their diameters, therefore the cubes of the Earth's and Mars's times of rotation are directly as the square root of their diameters.

Jupiter's moons are paired and linked, as follows:

First and Second Third and Fourth	Linked by Second and Fourth.

—*Robert Linton.*

15. Every particle of matter in the universe attracts every other particle with a force directly as their masses, and inversely as the square of the distance which separates them.—*Sir Isaac Newton.*

16. If a body move in an eliptic orbit, under the influence of a focal force, varying inversely as the squares of its distances from the focus, the squares of its velocities in any two points of its orbit, will vary directly as its distance from the upper focus, and inversely as its distance from the lower focus.

The details of the laws, with examples illustrating the same, will be found in the following works, the paragraph number corresponding with the same above :

1. *Cosmical Evolution, a New Theory of the Mechanism of Nature.* By Evan McLennan. Chicago, Ill., 1890.

2. *The Planetary and Stellar Worlds.* By Orestes M. Mitchel. Pp. 312 and 319. New York, 1848.

3. *The Pericosmic Theory of Physical Existence and its Sequel preliminary to Cosmology and Philosophy Proper.* By George Stearns. P. 93. Hudson, Mass., 1888.

4. *Studies of the Earth ; an Essay on the Figure and Surface- Divisions of the Earth, its Geological and Meteorological Phenomena and its Astronomical Elements.* By Samuel Elliott Coues. P. 52. Washington, D. C., 1860.

5. *Intimate Connection between Gravitation and the Solar Parallax.* By Thomas Bassnett. New York, 1886.

6. *Memoir on the Secular Variations of the Elements of the Orbits of the Eight Principal Planets.* By John N. Stockwell, in " Smithsonian Contributions to Knowledge," No. 232, p. xvi.

7. *The Numerical Basis of the Solar System.* By Frank H. Norton, In *Lucifer*, Vol. V, No. 30, for February 15, 1890. London.

8. *Influence of Light in Gravitation.* By Dr. William S. Green.

9. *Proceedings of American Association for the Advancement of Science.* 1849, p. 208.

10. *The Powers which Propel and Guide the Planets, with Comments.* By Sidney Laidlaw. London, 1891.

11. *The Vestiges of Creation.* (Quoted by the author.)

12. *Key to the Universe, or a New Theory of its Mechanism.* P. 38. By Orson Pratt, Sen. Salt Lake City, Utah, 1879.

13. *The Cycle.* P. 39. By J. E. W. London, 1868.

14. *The Discovered Laws of the Sizes and Rotations of the Sun and Planets.* By Robert Linton. London, 1858.

15. *Popular Astronomy.* By Simon Newcomb. P. 81. New York, 1878.

16. *Key to the Universe.* By Orson Pratt, Sen. P. 47. Salt Lake 9. Second edition.

HINDU CHRONOLOGIAL PERIODS. What is the largest chronological period or era used to calculate events ? URAL.

This question will be best answered by giving the Hindû Yugas and Kalpa, an account of which we have several times partly explained (N. AND Q., Vol VIII, p. 357).

1	108,000	× 4 =	432,000,	the Cali Yuga.
2	216,000	× 4 =	864,000,	the Dwáper Yuga.
3	324,000	× 4 =	1,296,000,	the Treta Yuga.
4	432,000	× 4 =	1,728,000,	the Satya Yuga.
	1,080,000	× 1 =	. . .	the Maha Yuga.
	1,080,000	× 2 =	2,160,000,	the Divine Age.
	1,080,000	× 4 =	4,320,000,	the Calpa.

The Calpa consists of 1,577,916,450,000 natural days, called the number of *savan*.

Albumazar, the Arabian astrologer, states that the Hindûs reckoned from the "flood to the flight" 720,634,442,715 days. This is greatly in excess of the received chronology : 4004—1656+(622)× 365=1,084,050+735 bissextiles = 1,084,785 days. the natural days from the *Diluvia* to the *Hejira*.

The Divine Year consists of 360 common years ; 1,200 divine years make 432,000, the *Cali* Yuga, the age of *heat*, or "scorching age."

If we divide the days in a Calpa by 1,000 times the Cali Yuga, we get the natural days in a common year :

$$1{,}577{,}916{,}450{,}000 \div 4{,}320{,}000{,}000 = 365.2584375.$$

This differs only 2 minutes and 59 seconds from the length of the years as observed by Sir John Herschel :

	D.	H.	M.	S.
The Hiudû year,	365	6	12	9
Sir John Herschel,	365	6	9	10
Difference,			2	59

The revolution of the equinoxes, as calculated by the Hindûs multiplied by 72 produced the Satya Yuga or *dark* age, or "age of darkness," from *Sati*, the South Pole.

There is a remarkably harmonious blending of numbers in epochal periods of the Hindû astronomical philosophy.

To the Sun.

BY ABEL COURTIS, LYNN, MASS.

I

Wondrous, majestic orb ! Great Source of Light,
And potent energy sublime ! The skies
Bathed in thy swelling flood of radiance bright,
Rejoicing, greet the day ! To mortal eyes
Thou art supreme in glory, and thy throne,
With splendent lustre decked, beyond compare,
Befits thy august presence ! Thou alone,
In regal pomp and power, reignest there.

Flame-storms gigantic sweep across thy face,
Dwarfing Earth's fiercest gales to zephyrs mild !
Their monstrous billows, leaping into space,
Wage fiery warfare, turbulent and wild !
They rend thy glowing robe—in depth below
Black caverns yawn, where pigmy globes like ours
By scores might vanish !—while resistless flow
The steady currents of thy mighty powers.

The grand embodiment of Force art thou !
Throughout thy broad domain the potentate
To whose despotic sway the planets bow,
And pay full homage to thy proud estate !
Impelled by thee, they wheel in pathways clear
About thy royal self—their fount of light
And conscious source of being—and revere
Thy matchless glory, majesty and might !

But on this lowly sphere from whence we gaze,
Far from these scenes of terrifying strife,
Is felt thy genial nature. Here thy rays,
Shorn of their fiercest fervor, wake to life
The world of plant and flower ; they roll away
The mists of morning from the mountain heights,
And the cloud-vesture of departing Day
Is roseate with its dyes of crimson light.

Thy beauties, manifold, Oh, who can sing !
On Ocean's breast are gemmed the sparkling hours !
While, prodigal of riches, thou dost fling,
O'er the wide continents thy golden showers !
The warp of mist and woof of shining strand
Are woven in Refraction's loom, to form
The Iris, the despair of limner's hand,
Whose tints supernal grace the fleeting storm !

All things terrestrial thy bounty share—
The Spring's exhuberant growth, the Summer's bloom
The harvest ripening in the Autumn air—
These, born of love, know not the icy doom
Thy absence would pronounce—when human kind,
With life subordinate, would cease to be,
And Earth herself, through frigid horrors, find
Consistent death in Night's eternity.

II.

But grander suns and systems vaster grown
Await the raptured eye ! Leave Earth behind
And Neptune's confines pass, to span the lone
Abysmal gulf that shuts us from our kind !
Our nearest neighbor's starry portal won—
Earth and companion planets lost in space !
Shrunk to a point of light the mighty sun,
So late supreme in the celestial race !

And this the threshold only ! — this the way
That opens to the measureless domain
Of unexplored Creation ! Here we stay
Our onward course, to note the perfect reign,
Among the peopled worlds, of Order grand,
That holds them. as with us, in wise control,
Obedient to the will of master hand—
Essential parts of one majestic whole !

Advancing, we essay the bolder flight
To where imperial Sirius holds his court,
Whose wingéd messengers of Orient flight,
Inviting onward, tempts us to disport
Amid the full refulgence of his throne !
In volume vast he sinks our lesser sun
Far in the scale of grandeur, while a zone
Of nobler planets their broad courses run !

From this bright coast line the Celestial Sea
Spreads fathomless away ! Through its vast realm—
The ethereal Ocean of immensity—
Our trusty pilot, Light, assumes the helm,
To guide our daring progress. Swift as thought
We onward speed, past suns and systems grand
That flush the way, to constellations wrought
From out the glories of this royal band !

On, on, where galaxies of blazing suns,
And starry continents, and isles of light,
Transport the wondering gaze ! The scene outruns
E'en free Imagination's highest flight,
Of Fancy's highest dream ! Yet, broadening still,
Remoter heaven the wealth of stars unroll ;
Whose radiant couriers earthward shoot, until
Millenniums shall have fled ere won the goal.

The Universe unfolds !—a mighty scheme
Embodies in one whole the systems grand—
These myriad suns, whose green-robed planets teem
With joyous, sentient life ! The stern command
Of Gravity puissant binds in one
The constellated heavens ! Stayed this power
Celestial Anarchy would riot run,
And Chaos universal rule the hour !

III

The Great First Cause—our weak conception fails
At this the crucial test ! The finite mind
Aggressive in its sphere, shrinks back and pales
Before Infinity ! For thought can find
No vantage ground from whence to force its way
Toward the Eternal Architect sublime
Of marvelous Creation ! Not a ray
Can even pierce the depths of Space or Time !

Past finding out ! Conviction presses home
Upon the startled sense, and crowds it back
To less presumptuous fields—no more to roam
In vain endeavor, off the beaten track
Of human limitation ! Mortal sight
And penetration keen are lost—unknown—
In this bewildered groping for the light
That centers in Omnipotence alone !

And yet though Thought thus powerless remains,
And Compensation fails. the human soul,
Transcending these its attributes, attains
A grander height—disdaining the control
Of aught that seeks to bar its upward way !
For Faith profound and Reason clear unite
With Intuition deep, and find for aye
The God Supreme—the Primal Source of Light !

The Four Pratts' Astronomical Works.

PRATT, JOHN HENRY. The Mathematical Principles of Mechanical Philosophy, and their Application to the Theory of Universal Gravitation 8vo; pp. 616. London, 1836.

PRATT, HENRY F. A. (M. D). The Genealogy of Creation, newly translated from the Unpointed Hebrew Text of the Book of Genesis; showing the general scientific accuracy of the Cosmogony of Moses and the Philosophy of Creation. 8vo; pp. 408. London, 1861.

——— On Eccentric and Centric Force; a New Theory of Projection. Appendix: the Mutual Relations of the Circle, the Square; the Cube, and the Sphere. 8vo; pp. 296. London, 1862.

——— On Orbital Motion; the Outlines of a System of Physical Astronomy. 8vo; pp. 200, 1863.

——— Astronomical Investigations. The Cosmical Relations of the Revolution of the Lunar Apsides. Ocean Tides. 8vo; pp. 84. London, 1865.

ORSON PRATT, (SEN). New and Easy Method of Solution of the Cubic and Biquadratic Equations, embracing several New Formulas, greatly simplifying this department of mathematical science; designed as a Sequel to the Elements of Algebra and for the use of schools and academies. 8vo; pp. 152. London, 1866.

——— Key to the Universe, or a New Theory of its Mechanism; founded upon (I) a continuous obital propulsion, arising from the velocity of gravity and its consequent aberrations; and (II) resisting ethereal medium of variable density; with Mathematical Demonstrations and Tables. Second edition; 8vo; pp. 118. Salt Lake City, Utah, 1879.

PRATT, HENRY, (M. D.). Jesus, Bar Rabba, or Jesus, Bar Abba? 8vo; pp. XIX+392. London, 1887.

——— New Aspects of Life and Religion. 8vo; XLVI+396. London, 1886.

——— Principia Nova Astronomica. I. Apologia. II. Astronomical Paradoxes. III.. Conspectus. IV. Principia. V. The Issue Stated. VI. Theorems (36). VII. Theories. VIII. The Quarternary Solar System. IX. A Physiological View of the Circulation of the Universe. X. Appendix—Summary. XLIV plates; quarto; pp. 194. London, 1894.

This last-mentioned work is the grand theory of the Central Sun, which is the center of the Polar Solar System. That is the Satellites revolve around their respective planets, the planets revolve around our Sun, our Sun revolves around an Equatorial Sun, the Equatorial Sun revolves around a Polar Sun, the Polar Sun revolves around the Central Sun—the Grand Center of the Polar Solar System

A CURIOUS PROPHECY. In August, 1857, the Bavarian *Allegemeine Zeitung* printed a remarkable prophecy, which had been made by an old hermit many years before. In it the rise of Napoleon III was clearly outlined, as was also the Austro-Prussian and the Franco-Prussian wars, and the commune of Paris. He told how the death of Pope Pius would occur in 1876 or 1877, how it would be followed by a Turco-Russian war, both predictions being but slightly in error. He said that Germany would have three emperors in one year before the end of the century, which we know was verified to the letter in 1888. He missed it one in the number of the United States Presidents that were to die by assassination, which was a remarkably close prediction, to say the least. Now for the future. The opening of the 20th century is to see Manhattan Island and the whole of New York City submerged in the waters of the Hudson, East River, and the Bay. Cuba is to break in two, and part of it, including a portion of the city of Havana, to sink beneath the waves. Florida and Lower California are to break loose from the mainland, and carry their loads of human freight to the bottom of the sea. The 25th is to be last of the United States Presidents ; Ireland is to be a kingdom, and England a republic by the end of the next century.

If this seer is to be relied upon, the United States will soon be divided, and San Francisco, Salt Lake City, (which he referred to as the " Paradise in the American Desert)," New Orleans, St. Louis, Washington, and Boston are to be made capitals of the six republics that are to be reared on the ruins of the present United States. But to return to Europe. The end of the 20th ceutury will not find either Italy nor France upon the maps, and Berlin will have been totally destroyed by an earthquake.—*Philadelphia Press.*

John the Baptist an Essene.

BY ERNEST DE BUNSEN, LONDON, ENG.

The supposition that the disciples of John were Essenes would explain the surprising fact that in New Testament Scriptures the Essenes are never mentioned by this name, whilst in some passages the disciples of the Baptist are insinuated to have been such as stood without, as dissenters, by which name the Essenes were called by the Jews. According to the transmitted narrative of his birth John was a Nasirean for life, as was every member of the Essenic order. It has not been transmitted that he ever visited the Temple or the Synagogue, nor that he offered sacrifices. The clothing of John and his mode of living was similar to that of the Essenes, and the change of mind he made dependent on outward observances, on ceremonies; like every Essene he was a ritualist. His principal doctrine that the baptism

with the Holy Spirit would be brought to men by him that should come, the Messiah, was in entire harmony with the Buddhist expectation of a celestial being, of the 'coming one,' or Tathagata, of the Buddha, whose incarnation would take place under the influence of the Holy Spirit.

The connection of the Baptist with Essenes is confirmed by other coincidences. The water baptism of John corresponded with the repeated water baptisms of the Essenes. The latter was perhaps originally limited to those who wished to enter the sect, who received the holy water of purification, as Josephus informs us. But this baptism necessarily received more general application, that is, to all those who wished for baptism, at the time when a man like John connected this outward sign of a change of mind, of the soul's purification, with the looked-for rule of the Holy Spirit in man, with the expected kingdom of heaven.

According to a statement by the elder Pliny the Essenes had their settlements on the western coast of the Dead Sea. It was in this country in the city called Juda, Juta or Jutta, that the son of Zachariah and Elizabeth was born. This city, situated five miles south of Hebron, is in the Book of Joshua enumerated as one of the cities made over to the 'children of Aaron,' from which Aaronites John may therefore be supposed to have descended. Essenes were in the habit of adopting children, and these ascetics, though dissenters, must have doubly welcomed a boy of Aaronite descent, whose aged parents had probably left him an orphan in his childhood.

It was in the wilderness of Judea, in the district where the Essenic settlements were situated, that the 'Word of God' came to John, and he probably began here his baptisms. The exact place where this took place may possibly have been, according to original tradition, not Bathabarah but Beth-Arabah, 'beyond Jordan,' that is, 'house of the desert.'

The relations between the Baptist and Jesus centred in the gospel fact that the latter declared John not to belong to the kingdom of heaven, which had already come, but which the Baptist regarded as future though near. It would be brought by the expected Messiah. His question whether Jesus was this Messiah, or whether they were to wait for another, was by the latter not answered in such a manner as to make the Baptist give up his expectation of an Angel-Messiah, nor to lead to his recognition of Jesus as the anointed man. John was never a disciple of Jesus.

Whether or not John was a member of the law-abiding Essenic order in Palestine, we hold him to have been a promulgator of Essenic rites and doctrines. These we shall connect with those of Brahmanic Buddhism, and contrast to the doctrines of Jesus.

The Essenes as Buddhists.

BY ERNEST DE BUNSEN, LONDON, ENG.

Among the people of Israel a national and a religious dualism has existed from the earliest times of its history. What in Genesis is related as the family-history of the descendants of Noah can be connected with historical tribal traditions referring to geographically traceable migrations, from East to West, of black and of white tribes and their mixtures, among which may be assumed to have existed different races and castes. Hamites from India settled in Mesopotamia, where they were subjugated by Japhetic or Aryan Medo-Chaldæans, about four centuries before Abraham is said to have been born in that country. Traces of racial and caste-distinctions we have tried to point out in the families of the patriarch, from Abraham to Joseph. Thus we suggest that two nationalities and two distinct religions, similar to those represented by the Sumer and Akkad of cuneiform inscriptions, can be traced among Israelites. The national and religious dualism among the people Israel, represented by the Hebrews and by the strangers within the gates, was connected with the national and religious dualism in the country of Abraham's birth. According to our theory the tradition of the aboriginal Hebrews, the Massora, can be traced to Bactria, to the Oxus; that of the strangers in Israel or Rechabites, the Merkâba, to the land of the Indus, to India.

The aboriginal Hebrews were not Shemites but Aryans or Japhetites, that is, Medo-Chaldæans, who captured Babylon in B. C. 2458, according to the Chaldæan historian Berosus. The Medes were originally all Aryans, as Herodotus was told and believed. We hope to prove the direct connection of Hebrews with Medes and therefore with the esoteric or secret tradition of their priests, the Magi, not with their exoteric or popular teaching, which in the West had become mixed up with astrology, conjurations and superstitions of every kind. This Westiranian Magism was an essential degradation of the pure Mazdaism, a reform effected — possibly under Buddhist influence—ever since the introduction of priestly castes, of an hereditary priesthood unknown to the Zoroastrian religious system, presided over by lay-fire-priests, as indicated by the most ancient parts of the Zendavesta. Plato knew of a 'genuine, pure and sublime Magic of Zoroaster,' and it must have centered in the doctrine of the indwelling spirit, which can enable man to commune with God, with Ahura-Mazda, the all knowing and Holy Spirit.

This secret doctrine of the Magi was promulgated by the Rabbinical institution in Israel. This theory receives a striking confirmation by the hitherto overlooked fact that the three grades of Rabbi are

identical with the three grades of Magi. The Magian Harbed or disciple corresponds with the Babylonian Rabu and the Hebrew Rab, or the great; again the Maubed or Mobed, (Magovad) or master, is identical with the Rabbi or master; and the Destur Mobed, the perfect master or great master of a higher wisdom, deeper knowledge or Gnosis, corresponds with the Hebrew Rabbân or Rabboni.

The national, religious and traditional dualism in Israel, to which we have referred above, helps us to explain the parties in Israel of the Sadducees, Pharisees and Essenes, of which there is no trace till after the return of Israelites from Babylonia, where the captives had become more generally acquainted with different traditions, national, social and religious. Josephus informs us that the rulingS adducees forbad, the public propagation of the ancestral tradition of the Pharisees. From the more or less connected Sadducees and Pharisees were distinguished the Jewish dissenters, the Essenes. That doctrinal differen es had something to do with the formation of these three parties is confirmed by the fact that the title Rabbi does not seem to have been in use before the time of Herod. The supposed origin of this title during the combats between the rival schools of Hillel and Shammai, brings the Rabbis in connection with two distinct traditions.

To the dualism of traditions in Israel points the fact that a double presidency was set over the secret society of the Scribes, the learned in Scripture, the Sopherim, of the fraternity, corporation or guild of the Chaberim or associates. The two men who guided this secret society were called Zugoth or Ishkolin, in Greek the Catholics, and the succession of these pairs of scribes can be traced to the second prechristian century and to later times. The lists transmitted to us of these ecclesiastical duumviri commences with about the year B. C. 170 and ends with Hillel the Babylonian and his opposer Shammai. Though it cannot be proved that these heads of scribes always represented different and opposing traditions, the latest investigations in the Massora have established the existence of 'important differences of tradition, not only between the Eastern and Western schools of Massoretes, which belonged respectively to Babylon and Tiberias, but also within the limits of these schools themselves. . . . The inner guild of educated Massoretes possessed alone the key to this esoteric system of commentary.'*

The records of traditions not belonging to the Old Testament are not numerous, but we possess the Chaldæan Targums or interpretations, in their original form reaching back to prechristian traditions, and the Apocrypha of the Septuagint, hidden books, siphorim or genûsim; Scriptures which refer to hidden wisdom, to secret tradition. We accept Ginsburg's explanation that the Massôra as now existing is 'the

* Ginsburg, The Massora, compiled from manuscripts alphabetically and lexically arranged; comp. the article in the *Times* of December 27, 1883.

work of Jewish men of science, who flourished in Palestine from the third century B. C., and whose principal seat was Tiberias.' Nobody has ventured to assert that these learned Jews have then invented the Massora. We regard it as an important coincidence that at the same time, in the beginning of the third century before the Christian era, when the first rabbinical literature, the Targumim were composed, the publication took place of the first books of the Hebrew-canon's Greek version, about B. C. 280. An important connection can be established between the first rabbinical and the first hellenistic records. We have attempted to prove that the principal source of the most ancient Targums and of the peculiar doctrines recorded in the Septuagint was the non-massoretic, the Rechabite or Essenic tradition, the Merkâba. According to this theory the doctrinal development in the Greek canon, as in the Hebrew canon, was caused by the gradual publication of what had been kept in secret, of secret traditions, in the one case of the Merkâba, in the other of the Massôra.

Büddhists in Egypt can now be proved to have been sent to that country by the Indian king Asôka, who ascended the throne in B. C. 259–158 and became a convert to what was in India promulgated as Büddhism. He caused stone inscriptions to be set up at Delphi, Allahabad, and other places in his dominion, and these contain his edicts. In these he refers to the time and cause of his conversion and to its consequences for India as well as for foreign countries. According to the latest translation by Senart, Asôka, 'the beloved of the gods,' urges in his thirteenth edict, 'security for all creatures,' above all, 'respect for life, peace, and benignity.' These he considers as 'the acquisitions of the (Büddhist) religion,' in which he rejoices, not only for his own kingdom but also for other countries; he recommends respect for the religion of others. Among the foreign potentates Asôka, the Pious, names Amtiyokena, king of the Yavanas, and 'beyond' four kings. These five names are difficult to identify with then living sovereigns, but the latest investigators have submitted the following explanation: Accordingly the king of the Yavanas is held to be Antiochus II of Syria (B. C. 260–247), Turamage is Ptolemy Philadelphus (285–247), Amtikini is Antigonus Gonatas of Macedon (278–240), Maka is Mayas of Cyrene (248), and Alikasudara is Alexander of Epirus (between 262 and 258). What is strongly in favor of this explanation is the fact that all these monarchs were alive in B. C. 258, the year of Asôka's ascension. This edict does not state directly that conventions were signed with these potentates for the protection of Büddhists in their countries; but Asôka informs the world that since his first edict already 256 missionaries had obeyed his summons to emigrate and promulgate the religion of Büddha. We are told that in all countries where the royal messengers had appeared his religions instructious were being listened to and complied with,

and that this state of things will continue. 'Thus the acquisition of (Būddhist) religion is being promulgated in all places.'

It is certain that Seleucus, Antiochus and Ptolemy II were represented in India by ambassadors, and therefore it cannot be doubted that friendly relations existed between Ptolemy I and Asôka. If we add to this that, as we were the first to point out, the Seventy who were called to Alexandria by this Ptolemy since B. C. 280, for the composition of the Greek version of the Hebrew canon, have in the Septuagint altered the chronology of the Hebrew canon by substituting for the fourth year of Solomon, 971, the fourth year after Būddha's death, that is, 473;* this cannot be passed over as a mere chance coincidence, but it is a striking confirmation of the all-important fact that in the third prechristian century Būddhist tradition was well known to the initiated at Alexandria.

From what we know about Asôka it cannot be doubted that the Būddhist missionaries sent by him to Egypt were in possession of Scriptures which contained words of Būddha, or such as were attributed to him, and which the humane king, the Constantine of Būddhists, had recognized before an assembled council as constituting an indisputable authority for preserving the true faith. These Indian missionaries had come to the Nile for the propagation of what we have designated as Brahmanic Būddhism, that is, as a Brahmanic reform of those Zoroastrian doctrines which Aryan-Scythic tribes from the south of the Caspian may be assumed to have introduced into India under the leadership of Gautama-Būddha, and under the necessary protection of a secret doctrine inherited by an association of initiated.

On this supposition there was an absolute necessity for these immigrated Būddhists not to promulgate the principal doctrine of Zoroaster, which must have been known to the Magi, to whom Gautama-Būddha belonged, although only as an esoteric tradition. That center of Zoroastrian teaching, as transmitted by the most ancient part of the Zendavesta, was the doctrine of the Holy Spirit dwelling in man, a doctrine which the Brahmins have always opposed. The only chance which Būddha had to introduce into India this great and world-conquering doctrine of the indwelling Spirit was to restrict its knowledge to such who by oaths were bound not to divulge this secret to the non-initiated. It followed, under these circumstances, that the doctrine of the Spirit, prohibited by the Brahmans, could only be acknowledged as a special gift exceptionally brought down down from heaven to earth by celestial messengers. The principal organs of the Bodhi or celestial wisdom, were said to be seven Būddhas, that is, Gautama-Būddha and his six predecessors. These celestial beings had appeared at different times in the flesh, they were angels mysteriously incarnated by virgins, for the object of gradually transferring to mankind the Holy Spirit, in order thus to redeem the

* *Note.* Die Ueberlieferung I, p. 341.

sons of the earth, who, not possessing the indwelling Spirit, were left without a guide.

It was the high problem of the Būddhists sent to Alexadria, by Asôka to bring about an ever-increasing acknowledgment of the doctrine of celestial and terrestrial Anointed or Messiah, of Būddha as the Angel-Messiah.

These aims stood in harmony with the ideas of Alexander the Great on the occasion of founding the city called by his name. His highest object was the foundation of a universal empire and the fraternization of the people notwithstanding the differences of religions. Thus is explained his erection of Greek temples by the side of Isis temples, and also the mixture of the Serapis service. It will become increasingly probable that, under the direct influence of Asôka's Būddhist missionaries to Egypt, the Essenic order of the Therapeuts was founded near Alexander's city about the year B. C. 150 or earlier, and also the order of the law-abiding Essenes in Palestine, which Josephus mentions as the third party in Israel.

Philo, possibly himself an Essene, calls them Essai, a word derived from the Syrio-Chaldæan asôya the physician. The Greek-speaking Essenes of Egypt called themselves the Therapeutai or physicians, and the hellenistic book of wisdom calls the word or wisdom of God, 'which healeth all things,' the healer or physician. This coincidence becomes remarkable by the fact that in India the embodiment of wisdom or Bodhi, that is the Būddha or the Enlightened, is called 'the best physician,' in Sanskrit vaîdja-soeshta, and the doctrine of Būddha 'the great medicine.' Philo writes that the male and female Therapeuts were so called because they healed the souls of men.

The rules of the Essenic and dissenting association, which formed the only sect in Israel, show a marked correspondence with the rules of Būddhists. According to Josephus the Essenes had no regard for matrimony, though they permitted the same, at least in Egypt. Thus also Būddhist laymen, the Upásakas, were not forbidden to marry, but marriage was considered as a lower grade of holiness, and subordinate to 'entire abstention.' Among the Essenes riches were despised and community of goods prevailed. This is a distinguishing feature of Būddhist lay-discipleship, by the side of which no injunction is so often met with in Būddhist writings than the duty of self-sacrifice and of charitableness. The Essenes made no use of oil, and a similar abstention was ordered to the Būddhist association. The Essenes wore white garments, and in the Vinaya-Pitaka the Upásakas are described throughout as clothed in white. The Essenes employed stewards for the management of their affairs, and they used hospitality to all travellers of ther sect. The Essenic steward corresponds with the Būddhist karmadâna, and Būddhist convents are dedicated to hospitality; food is offered without payment. The Essenes, as gen-

erally the Būddhists prayed before sunrise and sunset. The Essenic rules in reference to the age of members, to the novitiate and to expulsion are entirely Būddhistic. As regards early rising, prayer directed rowards the East, and frequent personal washings, it is fully proved by statements in the journeys of Fa-hien and I-tsing in India, that these rites existed among Būddhists. Philo connects the Essenic mode of life, as also that of the ascetics among the Magi, with Indian asceticism.

We have already referred to the fact that the Magi or priests of the Westiranian Medes are not mentioned in the most ancient or Zoroastrian traditions recorded in the Zendavesta, and that a radical reform of Magian rites has possibly taken place under Būddhist influences. This reform may be assumed to have taken place long before the migration of Aryan-Scythic tribes from the south of the Caspian to the Indus under the leadership of Gautama-Būddha, according to Beal's hypothesis. If Būddha knew the pure Zoroastrian tradition about God as 'the all-knowing Spirit,' and about man as having by birth inherited the indwelling Spirit,—and to this his knowledge many indications seem to point—pure Būddhism can only have been promulgated in India by an organization for the secret transmission of a hidden wisdom. But whether or not Būddha established in India a secret or esoteric doctrine by the side of the popular or exoteric doctrine, the latter was certainly opposee to the Zoroastrian and harmonized with the Brahmanic doctrine· We shall not greatly err if we assume that the Magian reform was brought about by Brahmanic influence, as was also the establishment of popular Būddhism, which Brahmanic Būddhism was introduced by Asôka's missionaries in Egypt and Armenia, centuries before the Christian era.

The fundamental principle of the Būddhism introduced in the West was, we repeat it,—the denial of the Holy Spirit's dwelling in man, and the assertion that it was brought to the earth by incarnate angles. Of this Būddhist doctrine on incarnate angels the Essenic Therapeuts of Alexandria in the second prechristian century can have been the promulgators among Greek-speaking Jews of that city, of whom none stood higher than Philo, from B. C. 20, the senior contemporary of Jesus. Philo of Alexandria is by Jerome reported to have been, in the opinion of several not coutradicted ancient writers, the author of the Book of Wisdom, forming part of the Apocrypha or writings of hidden wisdom in the Septuagint. As the composition of this book has not been attributed to any other person, we can assert that Philo has therein applied the Būddhist doctrine of incarnate angels to Jewish history. The redeeming wisdom had been described in probably the most ancient part of the Book of Proverbs as a premundane person by the side of God, taking part in the creation of the world. Also in the prechristian Targum the source of that Divine

Wisdom, the Word of God, is called the Angel by God's throne, and identified with the Angel of God who, according to the Book of Exodus went before and followed the Israelites in the wilderness. In the Book of Wisdom Philo clearly describes that the celestial wisdom of aboriginal times became incarnate in Noah, Abraham, Lot, Jacob, Joseph, and Moses 'the holy prophet.'

Philo had a special reason to apply the doctrine of seven reincarnations of the Divine Power to Jewish history, inasmuch as in the Mosaic Scriptures seven persons, from Adam to Moses, are in a mysterious manner pointed out as forming a continued chain of tradition. The time from Adam to Moses is bridged over by the successive ages of these chosen men. Adam is stated to have been the contemporary of Methusela during 306 years, Shem lived 51 years with Isaac, who was the contemporary of Levi (Ex. VI, 16-20), whose daughter Jochebed was the mother of Moses.

Having pointed out that the Essenes as an order are traceable to Egypt and Palestine in the second prechristian century, and that their doctrines and rites show a marked contact with Brahmanic Būddhism which, according to the Indian king Asôka's stone inscriptions, was introduced into Egypt in the third century before Philo, we consider ourselves entitled to the assertion, that Philo, according to his writings, a promulgator of Essenic doctrines, has in the Book of Wisdom applied the doctrine of the seven Būddhas, identified with that of the Adityas, to seven enlightened men of Hebrew history, from Adam to Moses, who are by Philo implied to have been successive incarnations of the redeeming wisdom of God.

Also among the Iranians we meet with the recorded tradition of seven celestial watchers or archangels, the seven amshaspands, the first of whom was Ahura-Mazda, until his place was taken by Sraosha, 'Saviour,' who has power over life and death, to whom men's prayers were to be directed. This doctrine, though inserted in the Zendavesta, seems to have originated in the extremely ancient Indian doctrine of seven Būddhas. Sraosha's name as the healer or Saviour points to Būddha the Bhagavat or 'Saviour.' As Būddha was born by the virgin Maya, so Sraosha by the virgin Eredatfedhri.

The Brahmanic-Būddhist doctrine of incarnate angels we may now safely assert to have been applied by the Essenes of Egypt and of Palestine to the Messianic expectations among these Jewish dissenters, who were never recognized at Jerusalem. This Messianic expectation of an Angel-Messiah contradicts the Zoroastrian doctrine of the indwelling Spirit, and points to India, where the Holy Spirit was by Būddhists held to be brought from heaven to earth, from time to time, by incarnate angels. To India points likewise the organizations of

universalist Essenes in Egypt, and of separatists or law-abiding Essenes in Palestine.

If Philo of Alexandria could apply the very ancient doctrine of Sapta Būddha to Hebrew history; and if the authors of the Septuagint at Alexandria could venture to substitute the fourth year after Būddha's death for the foundation of the first temple in the fourth year of Solomon, other Hebraists will not have hesitated to apply, not to 'a greater than Solomon,' but a greater than Būddha, the Oriental and unrecognized gnostic doctrine of incarnate angels, whether or not they believed Jesus to be the Angel-Messiah whom all Essenes expected.

In what relation to this new Messianic and Essenic doctrine stood John the Baptist, Jesus, Stephen, Barnabas, Paul and Apollos? To what developments of Christian doctrines did lead in Judea and Rome the now proved prechristian Gnosis of oriental origin? Was this so-called deeper knowledge similar if not identical with the Gnosis in the apostolic age, of which its very existence has not hitherto been admitted, but with the law-abiding and the universalist branches of which we have respectively connected the two authors of the Apocalypse?

The Grand Lodge of the Granite State.

The following original poem was read by the author Rev. A. J Hough of Brattleboro, Vt., at the celebration of the semi-centennial of the Grand Lodge of New Hampshire, I. O. O. F., July 9, 1894, at Concord, N. H.

Around the Granite Hills today
The Three Links of our Order fold;
And to the eye new charms disply,
For they have changed to links of gold.
From near and far Odd-Fellows throng
Their fifty years to celebrate.
And hail with music, speech and song,
The Grand Lodge of the Granite State.

To Concord, fair, ten brothers came,
In Forty-four, and founded deep
In Friendship, Love, and Truth, her fame,
Whose fiftieth natal year we keep.
Their faith was like their deed, sublime,
Their love was strong, their hope was great,
Who built for all the years of time
The Grand Lodge of the Granite State.

Twelve thousand sons hold dear her name,
Within their hearts where'er they roam:
Ten thousand daughters guard her fame,
Rebekahs, by the wells of home.
The hearts she succored in distress,
Their crosses bore, of heavy weight,
Shall turn, this Golden Day, to bless
The Grand Lodge of the Granite State.

What has she wrought through fifty years?
Brave deeds of mercy, night and day!
The widow's heart consoled: the tears
Of orphans gently wiped away.
He voice, to souls in storm and strife,
Has been like one from heaven's gate,
And God has blessed with growing life
The Grand Lodge of the Granite State.

This splendid Home, wrought by her hands,
The gift of love, to shield her own,
In silent grandeur ever stands
To make her Christlike mission known.
Its open door to blameless need,
Its sweetening wrought for bitter fate,
Shall make immortal as her deed
The Grand Lodge of the Granite State.

We hail and crown her with our praise,
We pledge our love to make her name
Still grander in the coming days,
And add new lustre to her fame.
In larger service may she rise,
Her life be long, her death so late,
That Time shall see with closing eyes
The Grand Lodge of the Granite State.

The Platonic or Precessional Year.

" LEWELLEN " asks the following question (Vol. VI, p. 24) :

What is the minimun and maximum limits of the great or " Platonic Year " so called, as calculated by various chronologists (astronomers).

We suppose he refers to the cycle known as *the precessional year*, and have therefore taken time to examine some of the authorities on the subject. We find that John N. Stockwell is given as authority to say in Gore's " Astronomical Glossary," p. 117 : The limits of variation of this constant 48.212398″ and 52.664080″ ; the mean of which is 50.438239″ which is 25,695 years.

We have selected from our library, entirely at random, a number of astronomical works, sufficient to make a page, and give the results as they fall into numerical order, with name of author, work, and page.

It will be observed that of the number of those given (44), nearly one-third make the precessional cycle 25,868 years.

There is a map of the polar constellations in C. Piazzi Smyth's " Life and Works at the Great Pyramids," Vol. III, at page 284, showing the precessional movement of the celestial pole of rotation and especially marking it from the year 4000 B. C. to the year 2000 A. D., it being nearly its one-fourth circuit in the heavens. About 5000 years ago the axis of the earth pointed nearly to *Thuban*, or *Alpha Draconis ;* at present the axis of the earth points to quite near *Cynosura*, sometimes called *Polaris ;* and about 12,000 years from now the axis will point to within about five degrees of *Vega* or *Alpha Lyra*, in the Harp.

Henry Pratt, M. D., author of the recent elegantly published quarto work, *Principia Nova Astronomica*, 1894, claims that the precession of the equinoxes, and also nutation of the earth's axis, is one of the results due to our Sun revolving in an orbit round the Equatorial Sun.

" That it has hitherto been attributed to a gyratary swaying of the pole and is therefore called the lesser nutation of the earth's polar axis. The actual relations can be represented by those of a plumb-line to which a circular motion is given. Here the point of suspension can be likened to the source of polar attraction ; the revolving plumb would represent the solar system ; the suspending line the constant direction of the terrestrial pole, and the circle of revolution the orbit of the sun. The conical motion described by the line exactly indicates that of the earth's polar axis."

The Precesssional Year.

24,000 P. E. Trastour, *New Astronomy*, p. 40.
24,000 W. Maddy, *Elements of the Theory of Astronomy*, p. 197.
24,000 Count M. Björnstjerna, *Theogong of the Hindoos*, p. 32.
24,800 César François Cassini, Smyth's " *Our Inheritance*," p. 342
24,992 Elijah H. Burritt, *Geography of the Heavens*, 267.
25,000 S. A. Mackey, *Mythological Astronomy*, p. 62.
25,300 Simon Newcomb, *Popular Astronomy*, p. 19.
25,316 George F. Chambers, *Descriptive Astronomy*, p. 238.
25.660 Samuel Beswick, *How Are Worlds Made ?* p. 131.
25,695 John N. Stockwell, J. E. Gore's *Astronomical Glossary*, p. 117.
25,739 L. Struve, J. E. Gore's *Astronomical Glossary*, p. 117.
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25,745 Peter Barlow, *New Mathematical Dictionary*, Art. " Precession."
25,745 Henry Worms, *Earth and Its Mechanism*, p. 137.
25,748 William Hales, *New Analysis of Chronology* I, p. 78.
25,752 George Seyffarth, *Summary of Recent Discoveries*, p. 157.
25,791 Robert H. Brown, *Stellar Theology, Masonic Astronomy*, p. 30.
25,791 John Blocklesby, *Elements of Astronomy*, p. 94.
25,816 Tycho Brahe, Smyth's " *Our Inheritance*," p. 342.
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25,823 Nyrén, J. E. Gore's *Astronomical Glossary*, p. 117.
25,827 William Rowbottom, *Masonic Ritual and Tradition*, p. 16.
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25,920 R. J. Morrison, *Solar System As It Is*, p. 181.
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25,868 Henry H. F. Pratt, *On Orbital Motion*, p. 63.
25,868 Mary Somerville, *Mechanism of the Heavens*, p. XLII.
25,868 John F. W. Herschel, *Treatise on Astronomy*, p. 162.
25,868 Filopanti, *Miranda ;* II, Part III, *Stars*, p. 19.
25,868 Orestes M. Mitchel, *Planetary and Stellar Worlds*, p. 177.
25,868 John Herschel, *Outlines of Astronomy*, p. 172.
25,868 Jacob Ennis, *Origin of the Stars*, p. 284.
25,868 Hannah M. Bouvier, *Familiar Astronomy*, p. 393.
25,868 Henry Pratt, *Principia Nova Astronomica*, p. 48.
25,868 J. P. Nichols, *Cyclopædia of Physical Sciences*, p. 685.
25.868 J. G. Barnard, *Johnson's New Universal Cyclopædia*, III, p. 1388.
25,868 E. H., *New Departure in Astronomy*, p. 22.
25,869 Robert Woodhouse, *Treatise on Astronomy*, I, p. 356.
25,940 Samuel Elliott Coues, *Studies of the Earth*, p. 58.
31,840 Lieut.-Col. Drayson, *Last Glacial Epoch of Geology*, p. 141.

MAGIC SQUARES. We have received from the author, Thomas Squire Barrett, a copy of his admirable pamphlet on "Magic Squares, an Introduction to the Study of their Formation." Second edition, 1894. Berkhamsted, Eng. In his preface to this edition he says :

"The first edition was published anonymously. Those who have time to pursue the matter might make themselves acquainted with various works that are to be found in the British Museum Library. Numerous articles will also be found in back volumes of the *English Mechanic*, and of *Knowledge*, from the pens of Dr. J. Willis, Mr. James Cram, Mr. A. C. Ranyard, and others, some of whom have written separate treatises on the subject. The Encyclopædias — especially the *Encyclopædia Britannica*—and some of the mathematical serials—as the *Quarterly Journal of Mathematics*, and the *Transactions of the London Mathematical Society*—will also be found to contain papers for the more advanced student. The subject has been extended by some to another dimension, and magic *cubes* have been constructed by Dr. Willis, Mr. Cram, and Rev. Mr. Frost. The compiler of this little treatise has not, however, thought it necessary to touch on this branch of the matter."

The work comprises 32 pages, with 34 magic squares, in two parts. The various methods and rules, with examples, of Mosopulus, M. de la Loubere, M. Poignard, M. de la Hire, in their several forms, are discussed and illustrated. The properties of *nasicality*, possessed by "nasik squares" are exemplified : Terms, "protean," "pan-diagonal," and "hyper-magic" squares are used. We have not room at present to reprint some of these very interesting squares, but may later on.

Mr. T. S. Barrett is the author of the series of papers, and magic squares, in NOTES AND QUERIES, Vol. VI, 1889, pp. 229, 294, 312, 337, 350, 382. See bibliography on magic squares, Vol. XII, pp. 161-164.

CRÉDIT FONCIER. A French method of borrowing money, dating from 1852, on real property. Its peculiarity is that the repayment of the loan is by an annuity terminating at a certain date—the date and annuity being so calculated that when the last payment is made, the loan and interest are both extinguished.

In England, loans advanced from the Queen Anne's bounty are of a similar character. A clergyman borrows a sum of money on a security of his "living," and either he or his successor pays annually a sum of money equal to the interest and part of the principal, so that in twenty years both are extinguished.

The Moral Test Applied to Hypnotism.

BY HERBERT E. CROSSWELL, PROVIDENCE, R. I.

It has always been supposed that if the body of man could be enslaved, he would be at least owner of his own individual mind, and allowed to think as he pleased. But in the last few years we have made the discovery that he can also be enslaved mentally — wholly controlled by the will of another ; body and soul at the mercy of a power that knows no right but that of might. This hypnotic power, for such it is, practiced somewhat by the ancients, has in our own century at different periods appeared only to disappear; but the present knowledge of this force seems to be more fully developed, together with a firmer hold upon scientific men than ever before. As an agency for consummating its evil design, its potency is unequaled in all material forces. Nay, this power is all-sufficient for the operator to own an individual as completely in every sense of the word as gravitation holds the mountains in their places.

When a new force is discovered, means are at once looked for by which it can be controlled, or so directed that benefit and not injury shall result from its use. So in some way must be met this subtle energy of *thought*, for hypnotism is the very essence of thought, in its strictest meaning. It must be met with mental authority, but of such quality that we cannot mistake its origin ; that substance whose source is omnipotent Good, because Good is the sole agent by which we are to overcome evil ; and hypnotism is an evil, for its primal source is not identified with the Highest Law. If this evil is not conquered, however black with crime the pages of history now appear, stains of a deeper dye must color its future records, for under the powerful influence of suggestion in connection with hypnotism, free agency of the individual is completely lost, absolutely annihilated. In India especially, yet known to have occurred in the western world, men have been actually obliged to lay aside life — to die, when it is so willed by the operator; and in no case has medical skill been able to restore health. A European physician who made his home in India, for upwards of twenty years, testified to the above facts with unimpeachable evidence; the victim is as sure to die when so directed by suggestion as to perform an act of a more simple nature.

Though many experiments in this branch of psychology have been made, the science of its laws is yet in its infancy. That certain phenomena under right conditions are inevitable, such as we have named, are beyond controversy; and that the force by which the victim is controlled is hidden, strikes a terror not easily subdued. To the metaphysical moralist, however, must we look for aid — for refuge from

his secret power, which, if not checked leaves no safety either to life or to property. Nor is one responsible for his acts. That we shall find an agent to cope with this evil there is no doubt, for the mind is growing into the consciousness that thought is substance, and that good thought united with good acts builds a fortress that can defy the the thrusts from every phase of error. The abnormal conditions of the body, such as disease, and every mental state of a criminal nature, can be produced by this enemy of man—hypnotism; disease and death are the consummated acts of its mandate. Thought-power is supreme, and we are under the necessity to look for relief from no other source; measure for measure, good must overcome evil.

Every effect is, when analyzed, found to have its source in thought, in consciousness. All forms of error when reduced to their metaphysical meaning are the fruits of a diseased mind, generated either by the sufferer, or the will of another: *everything in the universe is the product of thought.* Thought frames every condition of consciousness, and though its effects are in many cases of a seeming involuntary action or character, yet they must be the constituent energy of thought. Right thinking is a necessary element in producing health in a sick body, as well as in keeping a healthy body free from disease.

Those who doubt that good is the fruit of good, and that innocence never suffers, that thought holds the reins of government, cite many illustrations of an opposite nature to show that error is not by this method to be annihilated; that effects are not subject to thought, but that an environment is forced in some mysterious way into consciousness. But if we are in earnest in our search for a solution of the mighty problem of evil, we should put our logic into practice and *live* in the spirit of the premise and thus be able to demonstrate both the premise and the logic. This is no fanciful dream of the imagination, no illusion of the senses, but demonstrable fact which no evidence of the senses can contravene. If God lives, and there is no room in the soul to doubt it, we are now in the presence of omnipotent Good, and when the intellect draws its vitality from this source, when thought allies itself to Truth or becomes Truth, errors, though they wear the signet of authority, whether of hypnotism or some lesser power of thought, vanish, as do the dream-horrors when day-break wakes the dreamer, and song-birds flood the soul with soft music of the morning.

Harmony is the true state of man, or the mental expression of a true man; any other condition that enslaves his body or his mind is a symbol of weakness, a departure from, or disobedience to, or ignorance of, the eternal law of Right. "The frivolous make merry with the ideal theory," says Emerson, "as if consequences were burlesque," or the theory that thought creates, but down deep in the recesses of the mind echoes the thundering of the perfect Law; we

must obey or get into trouble. The rose could not put forth its leaves, its fragrance, or reflect its beauty in the soul without obedience to the laws of mind, of thought. Though we love by the law of Truth, and all nature speaks plainly to the soul of love and law, yet man gropes in broad daylight with the sun in the meridian.

The old Grecian philosophers failed to demonstrate their philosophy. Socrates reasoned in this wise: God being good, could not create error or discord; no good thing is the source of evil. Believing in one primal cause, God, Socrates failed to understand how evil appeared to be master. Yet if Socrates's conception of Deity is faultless, evil is not a reality, and its presence can be destroyed with right understanding of Truth. We are forced to admit that if the primal cause is Good, every phase of mental force, whether or not at times it produces good effects, if from the same source as hypnotic influence, we recognize an evil; it is not an emanation of the Absolute, does not co-exist with pure spirit. And if we are to escape from the slavery of mind as well as from physical bondage, our duty is to possess a knowledge of God, or omnipotent Good. Every lie in the world is a mesmeric power which is at work drawing us away from the Truth; and hypnotism is a concentrated condition of this energy focused in the will, and when so drawn into mental authority there is no crime too black for its consummation.

Thought must eventually supplant the theory of physical affinities operating by a force within themselves, as thought will also by a knowledge of its origin in God penetrate the labyrinths of effects to find a truth that even in our day is manifest, namely, that thought, good or evil, is the motive power of the universe, and that all things, directly or indirectly, are subject to its control. Plato postulated that law governs all effects, which being known the phenomenon could be predicated. This law when in the mind is a thought; it is present in every change of consciousness. In its highest meaning it is moral; truly defined it is the symbol of infinitude Fichte calls it "sublime living Will! whom no name can name, and whom no conception can grasp! well may I raise my mind to thee, for thou and I are not divided. Thy voice sounds in me, and my voice sounds back in thee; and all my thoughts, if only they are true and good, are thought in thee. In thee the incomprehensible, I become the comprehensible to myself, and entirely comprehend the world. . . . Do with me as thou wilt, I know that it shall be good so surely as it is thou that dost it." And again we hear echoing down the ages the same thought by Novalis, when his mind is lost to finite things and his perception brings him to realize but the one eternal power of Good. When, asked Heinrich of Novalis, when will there no longer be any need of terrors, of pains, of distress, and of evil in the world? Novalis answered: When there is but *one* power — the power of conscience;

when nature has become chaste and moral. There is but one cause of evil—the universal weakness; and this weakness is nothing but imperfect moral receptivity and insensibility to the charm of Freedom.

Either through the cunning of his intellect, or by his baser nature, man forges the only chain that binds him to woe. And any mental influence that is endowed with power, as is hypnotism, to cast a shadow upon human life is an evil. Remember the utterance of him who eighteen hundred years ago said : The same fountain sendeth not forth both sweet and bitter waters.

Divine life is one with the moral law. Its principle is Right, is the corner-stone of youth and health ; but does not divide its power with evil. Hypnotism does share its power, but is void of principle, and having no principle it is error. In all conditions of harmony, whether of music, mathematics, or physical health of mortals, principle is the governing quality. Jesus understood its spiritual significance, and many others in the world's history have drawn inspiration from this source. Only itself is. It is power ; gives not of itself, but gives itself. The tree that bears this kind of fruit is still flourishing. It is the tree of life, of morals, and of health ; for the moral law and the law of hygiene are one ; this statement is scientific, although not as yet discovered by everybody.

As thoughts are divided into good and evil, so must their source, the mind, be of the same quality. The thought that you will think an hour hence is now an unconscious condition of the mind, as all thought springs from an unconscious state ; thus if we desire health, beauty, love, ecstacy, that is, any consciousness that is agreeable or pleasing to the senses, we should first purify the life and by so doing build up the unconscious mind within as a storehouse for the future manifestation of its power—its thought. For as all consciousness in the abstract is either good or evil, it is quite necessary in order to obtain a good consciousness that all our mental forms should be drawn from the Highest, the Divine ; for here, if anywhere, is the source of power. Let me say in plain words that the meaning of this vast globe we call nature, is moral. You shall never see a fragment of truth till you know this, and when you once see it, you are for the first time awake, and if this truth sinks deep, you will never sleep again. This life or divine intelligence does not divide its power or co-exist with hypnotism ; for the government of the universe is founded on Good, on Truth, and in so far as we perceive this we are one with truth, for so to know is to be.

In spite of physical science ; in spite of sensuality in men, and their reliance on brute-force ; in spite of animal magnetism — hypnotism, when we see a lofty spiritual nature that draws its life from above and not from beneath, we see beauty that is to be desired ; we see as it

were our own nature stripped of its boasted strength of personality, thus reflecting the Soul.

Good is positive, is life ; evil is negative, is death ; these two never mix ; in no sense can one harmonize with the other. The real man, not the man as we know him, is self-existent because he is free born and reflects the divine Principle. I am not in helpless bondage to sin, nor to sickness, neither to death, *because I am soul*—the offspring of the great and transcendent Spirit.

At the core of things there lives a reality, a substance, a truth, a power, whose rays of light, as they penetrate, destroy all deeds of darkness. Hypnotism is its enemy, is void of Principle, is a lie, a counterfeit, a villain at large.

There is but one sure way of checking crime aud that is to find and destroy its cause. This is the work of the moral law, and when its science is better known it will be seen how hypnotism appears to be an attribute of truth, but is not ; it will be seen that the moral test applied to hypnotism is like the test of truth applied to error which means its destruction. The intellect may be tardy in the perception of this fact, but slow or swift, it is as sure to come as the rain that falls upon the mountain tops is sure to reach the sea.

THE ORION, OR RESEARCHES INTO THE ANTIQUITY OF THE VEDAS, by Bal Tangadhar Tilak, B. A., LL.B., Law Lecturer in Plerder, Poona. "This little book will no doubt create a sensation among scholars. Upon astronomical data recorded in Vedic literature, the author considers that the age of the Rig-Veda cannot be less than 4000 years before Christ, and that the express records of early Hindû antiquity point back to 6000 years before Christ. Tilak's method consists in carefully sifting the astronomical statements of the two most characteristic strata of Vedic literature, the period of the hymns, and the period of the so-called Brahmanas, the time when the formal Vedic sacrifices were developed and rigidly defined, and he proves conclusively that the vernal equinox of the earliest period, the period of the Rig-Veda, was in the constellation Orion, *i. e.* 4500 years ago, while in the second period the vernal equinox had receded to the Pleiades, pointing with equal certainty to about 2500 B. C. The strength of Mr. Tilak's investigations lies in the conclusive proof which he adduces."—*Biblia*, May, 1894.

LÆTRAE SUNDAY. The fourth Sunday in Lent ; so called from the first word of the introït of the Mass (Isaiah LXVI, 10), " Rejoice ye with Jerusalem and be glad with her, all ye that love her " (*Lætamini cum Jerusalem . .*). As on this day the Pope blesses the golden rc it is also called *Dominica de Rose.* It is a day of rejoicing in mid-Le

Books and Pamphlets Received.

PLAY OF THE PLANETS. This new star study in Occult Astronomy contains, among the many arcane matters in its prospectus, these :

1. A system for finding the positions of the planets of our solar system any day during seventy-five years of this century. This knowledge has for ages been held in secrecy.

2. This system also contains a chart which will give the positions and orderly movements of the planets for all past, present, and future centuries, with one annual correction, which makes it the greatest astronomical device ever invented by man.

3. The chart also gives the moon's relations to the earth and sun, and the regularity of its phases, for all time in like manner.

4. The study contains a book on the occult meaning of the positions and relations of the stars as they operate on the earth, and influence human life.

5. The work contains the Zodiac, and explains its signs.

6. The signs of the planets, the harmony and inharmony of their polarities is a feature of the study.

7. The effect of the planets upon human life, and the tendency to yield to their vibrations is clearly stated.

8. The comparative force and energy of the aspects of the planets to the earth, is fully illustrated and explained.

9. The affinity existing between some magnets is illustrated.

10. The pure teachings of ancient astrommers are illustrated and explained.

11. The study contains a basic principle upon which rests all of the occult wisdom, of both the Orient and the Occident, and explains and teaches in language comprehensible by all, the eternal truths of infinity.

12. The closing pages reveal some of the wonders of time and space, of distance and motion, of power and force, of greatness and grandeur, and presents a picture to the mind's eye, which shows the wonderful relation and action of the worlds, suns, and systems, in all their glory and majesty.

This game, both amusing and instructive, with mechanicol chart, is sent to any address, on receipt of $1.00, by addressing Planetary Publishing Co., 60 Wabash Avenue, Chicago, Ill. It is designed for the amusement and education of both old and young who desire to know the hidden secrets of the stars. He quotes : "For not one jot or tittle of the law can be set aside—all must be fulfilled."

HISTORY OF REYNOLDSVILLE, AND VICINITY, PA. By W. C. Elliott, editor of the *Volunteer*. Dedicated to the memory of those who sacrificed their lives in the great rebellion ; 1800 copies published and distributed free to preserve the records, and brief history of the town. Valuable as a contribution to history. 8vo ; pp. 58.

ANCIENT EGYPT IN THE LIGHT OF RECENT DISCOVERIES. by Chas. C. H. Daviv, M. D., Ph. D. Folio, 401 pages ; nearly 700 photo-engravings, 44 full-page half-tones, and 26 maps and plans. Strongly bound in half morocco. Price, $5.00. Prospectus mailed. Address BIBLIA PUBLISHING CO., Meriden, Conn.

FOR SALE OR EXCHANGE. Vol. III, Proceedings of Society of Psychical Research ; 1885. Cloth bound. Address St. George Best, No. 3, Lexington Avenue, Chicago, Ill.

BOOKS AND PAMPHLETS in all departments of literature for sale, exchange, and to give away. Write to this office what you are wanting. Town histories bought, sold and exchanged. Send list of books that are wanted. Send list of books you have for exchange.

The Ancient Egyptian Book of the Dead.

G. P. Putnam's Sons' Publishing House. Edited, with introduction, by Dr. Charles H. S. Davis. The "Book of the Dead" is the most ancient and most important of the religious texts which have come down to the present day, as regards the extent and variety of information it affords. The celebrated Egyptian theological work, and the oldest book in the world, is a group of Hermetic books which has been called the "Funeral Ritual, or Book of the Dead," and was considered by the Egyptians as an inspired work; and for over 5,000 years its prayers, hymns, and litanies were in use. Some chapters of the book declare that they were written by God himself, and that they reveal his will and the divine mysteries of man. The Egyptian title was "The Manifestation of Light," or in other words, "The Book Revealing Light to the Soul."

Only two translations of the entire work have been completed: one in English by Dr. Birch, in 1867, which is very inaccurate, and now very scarce, and the other in French by M. Paul Pierret, in 1882.

In order that the mythology and symbolism of the Book of the Dead may be thoroughly comprehended, an account is given of the Religion and Mythology of the Ancient Egyptians, with chapters on Animal Pantheon, etc., and a complete index to all of the words in the Turin Papyrus. This index is taken from M. Lieblin's *Index Alphetique de tous les mots contenus dans le Livre des Morts*. This index alone costs $3.00 to import. The 79 plates of the Great Turin Papyrus, giving the 167 chapters complete, taken from the Egyptologist Lepsius, and the 20 plates of the Louvre Papyrus taken from E. de Rouge, are here reproduced by the artistic photo-engraving process in fac-simile. M. de Rouge's work was published at $26.00, and Lepsius's book at $8.00, and both are out of print, and cost much more to produce them now. The size of the 99 plates will be 7 x 10 inches, on superfine book paper, and bound in cloth.

Table of contents: 1. The Religious Beliefs of Primitive Peoples. 2. The Religion of Ancient Egypt. 3. Animal Worship in Ancient Egypt. 4. The Egyptian Pantheon. 5. The Symbolism of the Book of the Dead. 6. Translation of the Book of the Dead. 7. Index to all of the words contained in the Turin Papyrus.

The subscription price of this book is $5.00, and subscribers can subscribe for the work directly in advance of publication with G. P. Putnam's Sons, publishers, 27 and 29 West 23d Street, New York, or with Dr. Chas. H. S. Davis, editor of the "Book of the Dead," (and editor of *Biblia*), Meriden, Conn. Dr. Davis's original subscribers will be supplied at $3.50, as first announced. Dr. Davis, since his announcement has made arrangements with the publishing house of G. P. Putnam's Sons, New York, to publish the entire work, which will be issued in a larger and more costly form, and hence the change in price as previously announced.

The work will be published in one large quarto volume, and will contain many other valuable chapters on Egyptology, mythology, religion, and other matters. 99 full-page illustrations, and 25 designs representing Egyptian gods. Address G. P. Putnam's Sons, 27 & 29 West 23d Street, New York City.

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NOTES AND QUERIES

A MONTHLY MAGAZINE OF

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. OCTOBER, 1894. No. 10.

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PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1894.

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Miscellaneous Notes and Queries.

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Books for Sale.

BROUGHTON'S MONTHLY PLANET READER AND ASTROLOGICAL JOURNAL. Prognostic Astronomy, Astro-Phrenology. "Man Know Thyself." This journal commenced April, 1860, and was published until December, 1869, in IX volumes complete, stitched together, colored plates; octavo, issued monthly and quarterly. Vols. I to IV, 1860-1863, published in Philadelphia; Vols. V to IX, 1864-1869, in New York. By L. D. Broughton. Nativities and horoscopes of the leading statesmen, generals, journalists, and presidents. Discussions, dissertations, articles and correspondence on astronomy, astrology, occultism, and recondite matters. Predictions, prognostigations, prophecies, etc. Sent postpaid on receipt of $1.00. Address "ZODIACUS," care of Box 72, Manchester, N. H.—*Adv.*

THE PYRAMIDS OF GIZEH, from Actual Surveys and Admeasurements, by J. E. Perring, Esq., Civil Engineer; Illustrated by Notes and References to the Several Plans, with Sketches taken on the Spot, by E. J. Andrews. Part I. The Great Pyramid. Text 8 pages and XIV plates. London, 1839. Part II. The Second and Third Pyramids, the three smaller to the southward of the third, and the three to the eastward of the Great Pyramid. Text 15 pages and XIII plates. London, 1841. Part III. The Pyramid to the southward of the Gizeh and at Abou Roash; also, Campbell's Tomb and a section of Pyramid at Gizeh, from actual surveys and admeasurement. Accompanied by Remarks on the Hieroglyphics, by Samuel Birch, Esq., of the British Museum. Text 24 pages and XXII plates. London, 1842.

This work on the "Great Pyramids of Gizeh" is oblong folio, size 3 feet by 2 feet. Printed on stout thick paper, plates, engravings, etc. Cover of first parted somewhat torn. Will be sent by express on receipt of $6.00, packed flat. The work is scarce, and should be in an Art or Scientific Library.

THE PLOWSHARE AND PRUNING HOOK. The indicator of commercial equation, and organ of Koreshan Unity. Bureau of Equitable Commerce, Washington Heights, Ill. Commenced it second volume, July 7, 1894. Terms, $1.00 a year. It announces itself as "the uncompromising champion of righteousness." Founded and edited by Koresh, under the auspices of Victoria Gratia. Its prospectus says: "If you wish the destruction of monopoly and the competitive system, and desire the plumb line of integrity applied to human relations, subscribe for the most radical reform paper published on this Continent.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"The unity of humanity is the millenium of peace."—LUCY A. MALLORY.

VOL. XII. OCTOBER, 1894. No. 10.

THE NEBULAR HYPOTHESIS. (Vol. VIII, p. 291; XII, p. 241.) Rev. A. L. Gridley, of Kidder, Mo., has published in *The Mathematical Monthly*, for July, 1894, his law on the nebular hypothesis, as to the contracting force of the theory, and the time consumed between the several orbits. We give the law and calculations, as addition to the two chapters on "Planetary Laws," published in this magazine as indicated above.

"*The obital velocity of any interior planet is the resultant of the orbital velocity of the next exterior planet and the contracting force.*

"For example, the orbital velocity of Jupiter is greater than that of its exterior planet Saturn. Its velocity is the resultant of the velocity of rotation when the mass reached to Saturn and of the contracting force from that point to the present orbit of Jupiter. We have then the resultant of two forces to find the other, and any one familiar with mechanics would give the rule:

"*From the square of the resultant subtract the square of the known force and the square root of the remainder will be the required force.*

"Applying this rule we ascertain the rate of contraction from one orbit to another.

"Let N = the orbital velocity of Saturn, U = the orbital velocity of Uranus, D = the distance between their orbits, T = the time of contraction from one orbit to the other. Then $T = \frac{D}{(U^2 - N^2)}$.

"Substituting for D, U, and N, their known values, and, in this case, $T = 4156$ sidereal terrestrial days.

"By the same process we find the time from Uranus to Saturn to be 244 such days; from Saturn to Jupiter to be 85 days. Passing to the

minor planets, the time from Mars to the Earth, 26 days; from the Earth to Venus, 26.4 days; from Venus to Mercury, 17.7 days.

"Of course, these computations are confined to the conditions after the nebula had contracted to the limits of the present system.

"Minor circumstances, not here taken into consideration might to a limited extent, affect the results just given, but upon the whole, the law would probably be subject to as little variation as 'Kepler's Third Law.'

"The radiant heat from the mass would have been so rapid that contraction could not have proceeded steadily from Neptune to the sun and the mass broke into two pieces, where the asteroids now are, and these small planets are the 'splinters' resulting from the separation. Thus some of the interior planets and Jupiter were forming contemporaneously.

"The velocity of axial rotation of the planets depends upon the rings deposited, and of course the size of the planet depends upon the same circumstance, and so the larger the planet the greater the rate of axial rotation. This circumstance accounts for 'Kirkwood's Law.'

"From the velocity of axial rotation and the distance of the satellites from the primary planets, the minimum thickness, at least, of the rings can be approximately ascertained.

"By following out the clues here given many things may be learned, more curious than useful perhaps, but interesting from a scientific standpoint, if we admit the truth of the hypothesis."

THE PASSING BELL. The passing bell, at the death of any individual, commences and concludes with three distinct knells for a man, and two for a woman, each repeated three times, for the following reason, as is recorded in an old English homily for Trinity Sunday, found in Strutt's "Manners and Customs," Vol. III, p. 176:

"The fourme of the Trinity was founden in manne, thar was Adam our forefadir, of earth oon personne, and Eve of Adam the secunde personne; and of them both was the third personne. At the deth of a manne three bellis shud be ronge, as his knyll, in worscheppe of the Trinetee, and of a womanne, who was the secunde personne of the Trinetee, two bellis shuld be rungen."

PORES OF THE SKIN. Dr. Erasmus Wilson, in his "Practical Treatise on Healthy Skin," states that the pores of the skin are apertures of little tubes about a quarter of an inch long; that upon an average there are about 2,800 of these tubes in every square inch, and that "the number of square inches of surface in a man of ordinary height and bulk is 2,500. The number of pores, therefore, is 7,000,000, and the number of inches of perspiratory tube is 1,750,000, or 145,833 feet, or 48,000 yards, or nearly 28 miles.

"As," An Important Word. Prof. Steinthal, in "The Legend of Samson," remarks:

"I flatter myself that I know the particle by which was expressed the greatest revolution ever experienced in the development of the human mind, or rather by which *the mind itself was brought into existence!* It is the particle 'as' in the verse, 'And he (the Sun) is *as* a bridegroom coming out of his chamber; he rejoices *as* a hero to run his course' (Psalm XIX, 5). Nature appears to us *as* a man, *as* mind, but is not man or mind. This is the birth of mind. This 'as' is *unknown* not only *to the Vedas*, but even to the Greeks."

Robert Brown, in his work, "The Religion of Zoroaster," says the the word "as" is found in the Vedas, and cites, for instance, a hymn to Ushas, *The Dawn*. The hymn-writer, after comparing Ushas to a dancer, and to a triumphant maid, continues thus:

> "*As* a loving wife shows herself to her husband,
> So does Ushas, *as it were*, smiling, reveal her form."

"Here the symbolism and simile of the Vedic poet are as clear and pure," says Mr. Brown, "as the Psalmist's. Both are perfectly aware that sun and dawn are alike merely natural phenonema, and there is no monopoly of the mysterious 'as.'" Steinthal asks, "I wonder if I am mistaken?" Mr. Brown answers, "I think I may safely reply that he is." Moses is credited as being the author of the Psalm XIX.

Prayers. The following prayers are found among several, given in Robert Brown's *Religion of Zoroaster*.

A POETIC PRAYER.

"*Where there is eternal light, in the world where the sun is placed,*
In that immortal imperishable world place me, O Soma,
Where life is free, in the third heaven of heavens,
Where theworlds are r adiant, there make me immortal;
Where there is happiness and delight, where joy and pleasure reside,
Where the desires of our desire are attaind, there make me immortal."

A PARALLEL.

"May He who is the light of lights, dwelling in the world, whose sun goes not down, where is perfect freedom, in whose presence there is fullness of joy; and at whose right hand there are pleasures for evermore, clothe our mortal with immortality in the third heaven of heavens."

GALILEO'S ANAGRAMS. Galileo wrote to Prague, Nov. 13, 1610, and gave full notice that he had detected something new in the heavens beyond his former discoveries; and that there might not be any one who, with the intention of detracting from his credit, should try to pass himself off as an earlier observer of the phenonemon, Galileo gave a certain space of time for the publication of any such phenomena seen by any other persons, if any. He meanwhile described his own discovery in a Latin line, which letters transposed were:

s m a i s m r m i l m e p o e t a l e u m i b u n e n u g t t a u i r a s

Out of these uncouth arranged letters Kepler made the following line, which he published at that time :

Salve umbistineum geminatum Martia proles.

" Hail, twin companionship, children of Mars."

But Kepler, after being informed of Galileo's discovery, at once acknowledged that he was far from the true solution of the announcement of Galileo's discovery, and that it had nothing to do with Mars. Galileo published his discovery in his solution of the following line:

Altissimum planetam tergeminum observavi.

" I have observed the most distant of the planets to have a triple form."

To Galileo the planet Saturn appeared triform, at that time, a large globe with two small one affixed to it, one on each side. In a year or two these had disappeared, to the chagrin of Galileo, and it said that he never again looked at Saturn.

In 1655, Huyghens observed similar phenomena as had been observed nearly 50 years previously, and it did not take long for an acute mathematical and mechanical mind to solve the problem of the gradual changes taking place with Saturn, and he published his theory at the end of a little pamphlet, without explanation, similarly to Galileo, in an anagram to his fellow astronomers, and waited for confirmation by further observations. Here are his arranged letters, which later on he furnished the true reading to :

aaaaaaa ccccc d eeeee g h iiiiiii llll mm nnnnnnnnn oooo pp q rr s ttttt uuuuu

These letters when properly placed into words and arranged read:.

Annulo cingitur, tenui, plano, nusquam cohaerente, ad eclipticam inclinato

" It is girdled by a thing plain ring, nowhere touching, inclined to the ecliptic."

This statement proved to be correct, and later observations demonstate that Saturn was encircled by a ring.

On December 11, 1610, Galileo published the following anagram in a similar manner to his former one, announcing that he was still observing and theorizing :

Haec immatura a me jam frustra leguntur, o. y.

" These unripe things are now vainly gathered by me."

After due time had elapsed for correspondence and comment, he divulged that his line could be transposed into another line which announced his discovery :

Cynthiae figuras aemulatur mater amorum.

" The mother of the Loves imitates the phases of Cynthia."

That is the disk of Venus resembled the phases of the moon in her revolutions.

THE DELPHINIC STARS. (Vol. IX, p. 38). " LLEWELLYN " asks the following question :

It is stated that the two stars, Rotanev and Svalocin, in the constellation *Delphinus*, are the names of two astronomers whose names are spelled backward slightly changed. Who were they and when did they flourish ?

The little work by Prof. C. A. Young, entitled " Uranography," published in 1890, has the following, paragraph 59 :

" *Delphinus.* This little asterism is ancient, and unmistakably characterized by the rhombus of third-magnitude stars known as " Job's Coffin." It lies about 15° northeast of Altair, bounded north by Vulpecula and west by Aquila. There are few stars visible to the naked eye in addition to the four that form the rhombus.

Names. Alpha, Svalocin; Beta, Rotanev. These were given in joke by Nicolaus Cacciatore, a Sicilian astronomer, about 1800. The letters of the two names *reversed* make Nicolavs Venator; Venator being the translation of the Italian ' Cacciatore,' which means *Hunter.*"

The Occult Genesis. Chapter I.

From the beginning the vastness of heaven and the extent of earth have created in man the idea of God.

But his conception was unformed and vague; it was a veil of darkness over an immence apparition, and the spirit of man brooded upon his conceptions as over the face of the waters.

And man said : Let there be a supreme intelligence ; and there was a supreme intelligence. And man saw that this idea was good, and he distinguished the spirit of light from the spirit of darkness ; and he called the spirit of light, God, and the spirit of darkness, the devil; and there was a realm of good, and a realm of evil. This was the first night.

Man also said : Let there be an impassable boundary between the dreams of heaven, and the realities of earth. And man made a division, and he separated the things which were above from the things which were below, and so it was arranged. And man called his imaginary separation, heaven, and the evening and the morning were the second night.

And man said : Let us divide in our worship the mass of vapors from the dry vault of heaven. He gave to the heaven which was without water, the name of father; to the mass of vapors, the name of mother. And man saw that this was good. And he said : Let us make all the vegetation of symbols, where doctrines issue from one another, as the seed from the herb, and the herb from the seed, to germinate in heaven.

Let us plant the Edenic apple, with its mysterious and ever-renewing fruits. And the sky brought forth symbols like grass, and mystic trees flourished. And man saw that this was good. And the evening and the morning were the third night.

Man also said : Let there be mystical stars in the sky, and let them divide knowledge and ignorance, day and night; and it was so done. And man made two splendid divinities; a greater for the initiated, and a lesser for the common people, and small divinities as numerous as the stars. And he placed them in the asylum of the sky, to rule earth and to divide knowledge and ignorance. And man saw that this was good, and the evening and the morning were the fourth night.

Man also said : Let the clouds bring forth flying dragons and fantastic animals. And the clouds brought forth monsters to terrify children, and winged demons; and man blessed them, saying, increase and multiply, and fill heaven and earth; and man set in turn upon his

altars all the animals of the earth. And the evening and the morning were the fifth night.

Man then worshipped animals and reptiles of every kind; and having seen that this throve with him, he said: Let us imagine a god to our own image and likeness, and let Him be King of the earth, and of heaven, and of the under-world. And man imagined God to be in his own image and likeness, and said to Him: We acknowledge to Thee the empire of heaven, and the domain of earth; and it was done; and man saw all that he had imagined, and it was considered good. And there was an evening, and there was a morning, which were the sixth night.

IRISHOLOGY. (Vol. XI, p. 221.) This questioner asks for other nation*ologies* besides Assyriology and Egyptology. In Rev. Joseph Wild's work, "The Lost Ten Tribes and 1882," p. 266, he will find a few lines on Ireland:

"You will be surprised to find how intimate Irishology and theology are. Ireland and the tribe of Dan have a peculiar history, which history only can be made plain by reference to the Bible. Ireland has had much to undergo, yet of it God says, "To the island He will repay—recompense; so shall they fear the name of the Lord from the west." Ireland's first name was Scuite's Land, or the Island of the Wanderers. Her second name was Scotia Major, and Scotland was Scotia Minor, and England was Tarshish, and Dannoii and Baratam-ac, or Land of Tin. Yar in-Eirin means the land of the setting sun. Hibernia is a Hebrew word, and means from beyond the waters."

"JOSEPH CALLED BARSABAS, WHO WAS SURNAMED JUSTUS" (Acts I, 23. The name *Barsabas*, according to Dr. Biesenthal, who is remarkable for his knowledge of the Talmud and the Jewish customs, is equivalent to the Hebrew name which was given to every son who was born on the Sabbath, that is, *Barsabas*, "son of the Sabbath. It was hoped that such a person would be preëminently pious, hence Joseph Barsabas received the further surname *Ioustos*, that is, Justus because such a man was called "The Just." Other examples: *Barnabas*, "son of Consolation" (Acts IV, 36); *Barjesus*, "son of Jesus" (Acts XIII, 6); *Boanerges*, "sons of Thunder" (Mark III, 17), James and John so call by Jesus; *Bartholomew* (Mattew X, 3), "son of Ptolemy" (*i. e*, soldier); *Bar-Cocheba*, that is, "son of a star" (Numbers XXVI, 17), he claiming to be the "star out of Jacob."

GEORGIUM SIDUS. (Vol. X, p. 38.) The question of a name for the new planet discovered by Sir William Herschel, March 13, 1781, was being considered by astronomers. Herschel himself, in compliment to his sovereign and patron King George III, proposed that it should be called *Georgium Sidus*, George's Star. La Place suggested the personal name of *Herschel*; but neither of these gave satisfaction to the Continental astronomers, who all seemed to be in favor of a mythological name of some kind. Prosperin considered *Neptune* an appropriate name on the ground that Saturn would be found between his two sons Jupiter and Neptune. Lichtenberg advanced the claims of *Astræa*, the goddess of justice, who fled to the confines of the system. Poinsinet thought as the fathers of the gods, Saturn and Jupiter, were raised to the heavens, it would be impolite longer to exclude the mother, *Cybele*. Ultimately, however, *Uranus*, which had been proposed by Bode, was adopted as its name. A symbol was manufactured out of the initial of Herschel's surname, although in Germany, on the suggestion of Köhler, a symbol not differing much from that of Mars was adopted.

THE NUMBER FIVE. In George Oliver's "Pythagorean Triangle," p. 135, is the following statement quoted, which I wish some reader would explain a little more lucidly:

"Now the number five is remarkable in every circle, not only as the first spherical number, but the measure of spherical motion. For spherical bodies move by fives; and every globular figure, placed upon a plane, in direct volutation returns to the first point of contaction in the first touch, accounting by the first axes of the diameters or cardinal points of the four quarters thereof; and before it arrives at the same point again, it makes five circles equal unto itself, in each progress from those quarters absolving an equal circle." O.

EIGHT PERSONS WHO HAVE DIED TWICE. "The Lost Ten Tribes and 1882," by Rev. Joseph Wild, p. 166, give the names of eight persons who, according to the Bible, have died twice:

The child raised by Elijah—I Kings XVII, 21.
The child of Elisha—II Kings IV, 35.
Moabite soldier who touched the bones of Elisha—II Kings XII, 21.
The daughter of Jairus—II Kings XIII, 21.
The widow's son at Nain—Luke VIII, 55.
Lazarus of Bethany—John XI, 44.
Dorcas, called also Tabitha, by Peter—Acts IX, 40.
Eutychus, by Paul—Acts XX, 10.

NAME OF GOD. Edward G. King, in his "Akkadian Genesis," p. 59, says the name of God is a mystical symbol of the four Chaioth which may be expressed either by the

Elohist equation, . . " or ii = Ya = God,

or Jehovist equation, . . aa or Aya = Father.

The Jew, who being asked by Theoderet how to pronounce the *Tetragrammaton*, answered "*Ya*" and wrote "*Aya*," gave, as King believes, the only possible answer to the question. The Jews wrote *Aya* because it was the more sacred of the two names. Mr. King says it is certain that the revelation (Exodus III, 14), *Aya asher Aya* "I-am that I-am," absolutely demands the pronunciation *aya*. Such a mystical name was in existence long before the time of Moses.

CLIDOMANCY. The method of divining by *clidomancy* should be exercised when the sun or moon is in Virgo. The name should be written upon a key, the key should be tied to a Bible, and both should be hung upon the nail of the ring-finger of a virgin, who must thrice softly repeat,

Exurge Domine, adjuva nos et redime nos propter nomen sanctum tuum.

According as the key and book turns, or is stationary, the name is to be considered right or wrong.

Some of the ancients added the seven Psalms* with litanies and sacred prayers, and then more fearful effects were produced upon the guilty; for not only the key and book turned, but either the impression of the key was found upon him, or he lost an eye, from whence came the proverb: *Ex oculo quoque excusso hodie fur cognoscitur.*

Another method of practising with the Bible and key was to place the street-door key on the Fiftieth Psalm, close the volume and fasten it very tightly with the garter of a female; it was then suspended to a nail and said to turn when the name of the thief was mentioned. By still another method, two persons suspend the Bible between them, holding the ring of the key by their two fingers. — *Rev. Edward Smedley*, in "Occult Sciences" (Encyclopædia Metropolitana).

* (vi, xxxii, xxxvii, li, cii, cxxx, cxliii — Authorized Version.
* (vi, xxxi, xxxvii, l, ci, cxxix, cxlii — Douay Version).

OYER AND TERMINER. A court to hear and determine. A commission granted by the crown to judge of assize, etc., to "hear and determine" all cases of treason, felony, and trespass brought before them on their respective curcuits.

EUROPEAN LANGUAGES. A British poet has presented in poetry the special features of the Europaen languages, in the following strain :

" *Greek's a harp we love to hear ;*
Latin is a trumpet clear ;
Spanish like an organ swells ;
Italian rings its bridal bells ;
France, with many a frolic mein,
Tunes her sprightly violin ;
Loud the German rolls his drum
When Russia's clashing cymbals come ;
But Britain's sons may well rejoice,
For English is the human voice."

" There are eight languages," says Rev. Joseph Wild, " in the bounds of Christian civilization that may be accounted powerful, because they are the tongues of vigorous people ; they are the English, Russian, German, French, Spanish, Italian, Portuguese, and Scandinavian. But of these all are indigenous, except the English, so that they die if transplanted. Look at this country and behold what a cemetery it is for languages. Once the French had strong hold and psomised to abide here ; but it is now nearly gone, even from the State of Louisiana and Canada, the last places of retreat."

MATTHIAS, THE PROPHET, on being asked, " Where are you from ?" replied : " I am a traveler, and my legal residence is Zion Hill, Westchester County, New York State. I am a Jewish teacher and priest of the Most High God, saying and doing all that I do, under oath, by virtue of my having subscribed to all the covenants that God hath made with man from the beginning up to this time. I am chief high priest of the Jews, of the Order of Melchizedec, being the last chosen of the Twelve Apostles, and the first in the resurrection which is at the end of 2,300 years from the birth of Mohammed which terinates in 1830.* I am now denouncing judgment on the Gentiles, and that judgment is to be executed in this age.

" He appeared in fine pontifical robes, with a rule six feet long in his right hand ; with this he was to measure off God's Holy City. In his left hand he had a two-edged sword. Underneath his pontifical robe he had a rich olive broadcloth cloak, lined and faced with silk and velvet ; besides he wore a brown frock coat, with several stars on each breast, but with a splended gold star on the left. His belt was of white cloth, fastened by a golden clasp, and surmounted with an eagle. He wore a cocked hat of black beaver, trimmed with green, the rear angle being surmounted by the golden symbol of glory."

* This seems to be an anachronism.

THE ROMAN YEAR. The Roman year, by Romulus, was divided into ten months, from which were derived the names of our months:

Martius,	March,	Sextilis,	Sextember,
Aprilis,	April,	September,	September,
Maia,	May,	October,	October,
Junius,	June,	November,	November,
Quintilis,	Quintember,	December,	December.

Numa added two months, to make the same number as the Greeks,

Januarius,	January,	Februarius,	February.

The last two months then were the eleventh and twelfth; the Romans commencing their year with Martius. Quintilis was afterwards called *Julius* from Julius Cæsar, and Sextilis was later called *Augustus* from Augustus Cæsar. From these two emperors we have our July and August. Adam's "Roman Antiquities," p. 216, (eighth edition) says, "Other emperors gave their names to particular months, but these were forgotten after their deaths." What emperors did this, and, had their names survived, what would have been the names of the months? X.

BOOKS OF THE ZOHAR. How many and what are the books of the Zohar? HENRY HUME.

The books bound together and generally termed the Zohar are:

1. The Zohar, properly so called; that is, a running commentary on the first five books of the Old Testament, or Pentateuch. 2. Book of Mystery, Concealment or Modesty. 3. The Great Assembly (of the Threshing-floor). 4. The Small Assembly (held in the house of Rabbi Simon ben Yochai). 5. The (discourse of the) Aged One in Mishpatim (Exodus XXI-XXIV). 6. Fragments. 7. Book of Brightness. 8. Addendum or Additions. 9. The Faithful Shepherd. 10. Mansions or Abodes. 11. Mysteries (Secrets) of the Thorah. 12. The Hidden Midrash. 13. Secret of Secrets or Original Secrets. 14. A Midrash to the Song of Solomon. 15. Discourse (beginning with) Come and see! 16. The Discourse of the Youth. 17. Explanations of the Thorah or Law (Pentateuch). 18. The Primary Assembly or Society. 19. We have learned, or traditionally received.

All of these nineteen books are in the Sulzbach edition, while the Mantua edition contains only eight of these books (1, 2, 3, 4, 8, 9, 11, and 12). (See the "Qabbalah," p. 13, by Isaac Myer, 1888.

CHARMS AND SPELLS. Rev. Edward Smedley records in the volume on "Occult Sciences" (*Encyclopædia Metropolitana*) the following account of some magical rhymes:

"The verses of Orpheus were supposed to have a powerful effect when pronounced, and his magic songs moved all things, animate and inanimate. A verse of Homer is mentioned, which, if a person recites, will prevent inebriation.

"In Webster's 'Witchcraft' an account is given of a child, who on hearing some fearful spell muttered, caught the words, and afterwards repeated them till such tempests and thunderings were produced, that a whole village was burned by the lightning. The word is the symbol and representative of mental power, and without mentioning the attribute given to it in the sacred records, its efficacy was well known to the Persians, the Egyptians, the Greeks, and the early Christians.

"Jacob Bœhme declares that he could not, without the perils of his soul's safety, disclose the original name of Lucifer, as its influence would be tremendous. Huge stones, it is alleged, have been moved by magical rhymes, and Stonehenge was raised by them."

ABRACADABRA. Will some one translate the following Latin which appears to be an amulet for the cure of some ailment. OXUS.

Inscribis chartæ, quod dicitur Abracadabra,
Sæpius: et subter repetis, sed detrahe summæ,
Et magis atque magis desint elementa figuris
Singula, quæ semper rapies, et cetera figes,
Donec in augustam redigatur litera conum,
His lino nexis collum redimire memento.

PROBLEM OF THREE BODIES. What is the "problem of the three bodies" so called? H. H. C.

The problem is found in the ordinary works on mathematics and astronomy. This is from Dick's "Sidereal Heavens," p. 138.

"To determine the curves described by three bodies projected from three points given in position, and with velocities given in quantity and direction, the force with which they gravitate being directly as their quantities of matter, and inversely as the squares of their distance."

UNEXPURGATED WATTS'S HYMNS. What edition of Watts's Hymns is the "unexpurgated edition"? Will some one give an account of it and why done, or state where such can be found. B. C. M.

VOCABULARY OF THE NEW TESTAMENT. "The total number of distinct words in the New Testament, excluding proper names and their derivatives, is 4,829. A few comparisons may be interesting. The vocabulary of the Old Testament is larger. Gesenius's 'Lexicon,' omitting proper names and obsolete roots, contains 7,510 words: of which 642 are marked 'Chald.' The *Iliad* and *Odyssey* together contain 7,000 words. Shakespeare uses 15,000, and Milton 9,000.

"The words that appear for the first time in the New Testament, or are found previously in the Septuagint alone, amount to 626; of which 6 are simply the Aramaic of Jesus transliterated, and the *maràn áthà* of Paul, reckoned as one word, belongs to the same class. Of the whole number, 192 (includding *prosábbaton*) are found in the canonical books of the Septuagint, and 36 in the Apocrypha. In Philo a cotempemporary of the New Testament writers, about B. C. 20, to A. D. 50, there are 68, and 10 besides which are employed only in quotations from the Septuagint. There are 5 found in Hippocrates. Philo and the Canonical Septuaging have 43 words in common; and Philo and the Apocrapha 5 in common. The great majority of these words are compounds or derivatives of words already in use; 56 are of foreign origin; or these 34 are Hebrew of Aramaic, 19 Latin, 1 Gallia (*rède*), 1 Egyptian (*baíon*), and 1 partly Latin (*eùraxúlon*).

"An examination of the uses of individual writers yields the results embodyed in the following table:

	Whole No.	Vocabulary.	Pec. to each.	Hebrew	Latin.
Matthew,	17,921	1,542	111	15	6
Mark,	10,720	1,259	77	17	7
Luke,	35,239	2,697	715	10	7
John,	27,185	1,396	212	13	5
Paul,	31,457	2,446	797	7	4
Hebrews,	4,965	984	150	6	
Peter,	2,689	756	115	1 (*amén*)	
James,	1,728	644	58	2	
Jude,	432	203	14	1 (*amén*)	
	132,336	11,927			

"In the consideration of this table several points should be noted:

"Of words peculiar to Luke there are found in the Gospel 249; in the Acts 411; in both 55,

"Of words peculiar to John 85 occur in the Gospel, 11 in the Epistles, 107 in the Apocalypse. In the Gospel and Epistles 2; in the Gospel and the Apocalypse 6; and in the Epistles and Apocalpyse 11

"In Hebrews there are 317 words not found in the Epistles of Paul.

" Of the six Hebrew or Aramaic words occurring in quotations of the language of Jesus, Mark gives all and Matthew 3.

" Of the 13 Hebrew words employed by John, 11 are found in the Gospel and 5 in the Apocalypse ; and of the 5 Latin words he employs, all are found in the Gospel and 1 in the Apocalypse.

" Observe especially how meagre is the vocabulary of John. His writings are 2½ times as long as the Gospel of Mark, yet he uses but few more words, and he falls considerably behind Matthew. This is due of course to the frequent ocurrence or favorite words and phrases. The result is a monotony, if it may be so termed, which is majestic and impressive in the highest degree.

" Jesus's use of the personal pronoun in relation to himself throughout the Gospel of John is notable. Matthew records 155 instances of such use, Mark 74, Luke 113, and John 499. In John Jesus employs the reflective pronoun 16 times, and in the other Gospels not once. on the other hand, the phrase ' Son of Man ' is found in Matthew 31 times, in Mark 14, in Luke 25, and only 12 times in John."—*Presbyterian Review*, October, 1881.

AMPERSAND. And-Pussey-And, Ampus-And, Ampersand. Names for the character &. They are corruption of the old expressions, and *per se*, " and," applied to it, I believe in the horn-books.

" The pen commandeth only twenty-six letters, it can only range between A and Z; these are its limits — I had forgotten *and-pussey-and.—Robert Southey*, Vol. I, p, 200.

" The sign & is said to be properly called " Emperor's hand," from having been first invented by some imperial personage, but by whom the deponent saith not. It is commonly corrupted into *Ampazad, Zumpy, Zed, Ann Passy Ann.—The Monthly Packet*, Vol. XXX, p. 448.

CONCORDANCE OF ALEXANDER CRUDEN. (Vol. VII, p. 146.) The questioner who desires information in reference to Alexander Cruden, his confinement in an asylum and misfortunes, and the compiling of his Concordance, will find much information in a " Memoir of Cruden " prefixed to the 1823 edition of his work.

ISLAM. (Vol. IV, p. 254.) The word Islam denotes " an entire devotion to the will of another," and from this the Arabians derive the term Moslem, or Muslim, that is, one who has entirely submitted himself to the will of God, and is consequently, " in a state of salvation." Hence the various forms are found by European writers, as Muselman, Mussulman, etc.

PLANETARY VELOCITIES. "The following argument hinges on the cosmologic intelligence that all the planets of the solar system are related to the sun as the paramount issue of their common progenitor whose historic form is properly named the Solar Nebula.

"It is scientifically ascertained that the youngest planet of the solar system moves in its orbit *nine times as fast* as the oldest; their orbital motions being:

Neptune,	11,957 miles an hour.	Hence Neptune's orbital velocity
Uranus,	14,962 miles an hour.	is four-fifth as fast as Uranus.
Saturn,	21,210 miles an hour.	or three-fifths as fast a Saturn.
Jupiter,	28,733 miles an hour.	or two fifths as fast as Jupiter.
Ceres,	39,399 miles an hour.	or two-sevenths as fast as Ceres
Mars,	53,090 miles an hour.	or two-ninths as fast as Mars.
Earth,	65,534 miles an hour.	or one-fifth as fast as the Earth.
Venus,	77,056 miles an hour.	or one-seventh as fast as Venus.
Mercury,	105,331 miles an hour.	or one-ninth as fast as Mercury.

"Yet the sun's rotatory motion is slower than the orbital motion of his planetary offspring, being only 4,392 miles an hour, or less than one-third of the orbital motion of the oldest planet, and little more than one-twenty-fourth that of the youngest planet. *Why is this?*"—*The Pericosmic Theoey of Physical Existence* (p. 78). By George Stearns. Hudson, Mass., 1888.

HARMONIC CIRCLE. "If chords be drawn through the focus of an ellipse, and harmonic means taken betaken the intercepts from the focus to the curve, these harmonic means, when laid from the focus on the chord, will give a number of points which will lie on a circle of which the focus is the center and the diameter is the *latus rectum* of the ellipse. This circle is called the "harmonic circle," and is used in calculation of the orbit of a binary star by a graphical method."—*Astronomical Glossary* (p. 50). By J. E. Gore. London, 1893.

URANUS—HIS ROTATION. "The axis of Uranus falls in the plane of its orbit, in consequence of which 'the sun turns in a spiral form round the whole planet, so that even the two poles sometimes have that luminary in their zenith.*'" — *Descriptive Astronomy* (p. 152). By George F. Chambers. Oxford, 1861.

* The enclose quotation is from Sir William Herschel quoted in Smyth's "Cycle," Vol. I, p. 205.

"We have already hinted that Uranus, while revolving in the same direction with the other planets, has a backward rotation, so that to an observer placed upon Uranus the sun would seem to rise in the west and set in the east." — *Cosmic Philosophy, Based on the Doctrine of Evolution* (Vol. I, p. 365). By John Fiske. Boston, 1875.

JOHN THE APOSTLE. It is recorded by John the Evangelist (XXI, 22) "If I will that he tarry till I come, what *is that* to thee?" The following account of John is found in Dr. E. V. Kenealy's work, "The Book of God," p. 461:

In a manuscript of the twelfth century the *Revelation* was entitled: 'The Apocalypse of the holy and most glorious Messenger, and Herald of good tidings of the Virgin beloved, who lay in the bosom of Ioannes, the Word of God.' Was this the ancient and genuine heading? and does the Virgin mean the Holy Spirit? That the common Ioannes is an entirely mythical personage, may be proved from the following outliue of his life taken from Cave's *Lives of the Apostles and Fathers*. He was of noble birth, but brought up to the trade of a fisherman. He lay on the bosom of the Messenger of God. He confined his teaching to Asia; and had penetrated as far as Bassora, in India. He was cast alive into a caldron of boiling oil, which did him no harm. He lived to the age of 120 years; a mystical number (Gen. VI, 5; Deut. XXXI, 2; XXXIV, 7).

Ephrem and Cyril say he *never died*, but is on earth still, because Jesus said of him, 'If I will that he tarry till I come what *is that* to thee'; and again, 'Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom" (Matt. XVI, 28), prophecies which were used freely to terrify the cotemporaries of the apostles into conversion by the threat of the world's approaching end, but which in the follow age was pretended to mean only the destruction of Jerusalem.

Augustine reports of Ioannes as follows: He was not dead, but rested like a man asleep in his grave at Ephesus, as plainly appeared from the dust sensibly boiling and bubbling up, which they accounted to be nothing else, but the continual motion of his breath. This report, Augustine says, that he had received *from very credible hands*. He further adds, what was generally known and reported, that, when Ioannes, then in health, had caused his grave to be dug and prepared, he laid himself down in it, as in a bed, and, as they thought, only fell asleep.

By another writer it is related more at large: John foreseeing his translation into heaven, took the presbyters and ministers of the church at Ephesus, and several of the faithful along with him out of the city, guided them unto a cemetery near at hand, whither he himself was wont to retire for prayer, and very earnestly recommended the state of the churches to God in prayer; which being done, he commanded a grave to be immediately dug, and having instructed them in the more recondite mysteries of theology, the most excellent precepts of a good life, solemnly taking his leave of them, he signed himself with the sign of the cross, and before them all went down into

the grave, strictly charging them to put on the gravestone and make it fast, aud the next day to come and open it and take a view of it. They did so, and having opened the sepulchre, they found nothing there but the grave clothes which he had left behind him.

Ephrem, adds Cave, that from this cave wherein he rested for so short a time, a kind of sacred oil or ungent was wont to be gathered.

Gregory, of Tours, says it was manna, which even in his time, like flour, was cast up from the sepulchre, and was carried up and down the world for curing diseases.

HORNED MOSES. Horns, when given to Moses as a distinctive mark, as in Michael Angelo's well-known statue, in an older figure in Roselin chapel, and in most mediæval representations of the law-giver, afford a curious instance of a misunderstanding being stereotyped in stone. In Exodus XXXIV, 29, it is said that when Moses came down the mount his face *shone*. The verb for this in the Hebrew is *qáran*, to emit rays, originally to put forth horns, from *qeren*, a horn. "This meaning has developed itself from a compraison of the first rays of the rising sun which shoot out above the horizon, as the horns of the gazelle, a comparison which is met with in the Arabian poets."—*Keil.*

So also the correct translation of Habbakuk III, 4, "He had horns coming out of his hands," would be as in the margin, "bright beams."

Jerome unfortunately made a similar mistake in rendering "his face shone," in the passage in Exodus XXXIV, 29, according to its primitive meaning, *faciem esse cornutam*, "his face was *horned*."

From this representation sprang the "horned Moses" of the sculptures and painters, with some reference perhaps to horns as a symbol of power, which in this sense are assigned to Alexander and others on coins. Compare the Latin *coruscare*, (1) of animals to but with the horns, (2) of fire to flash or gleam; and *jubar*, a beam of light, from *juba*, a crest or tuft of hair.

Bishop Jeremy Taylor seems to have had a correct understanding or the matter, as he says the sun "peeps over the Eastern hills, thrusting out his golden *horns*, like those which decked the brow of Moses when he was forced to wear a veil, because he had seen the face of God."—*Holy Living and Dying*, p. 16 (Oxford edition).

PALINDROMES. (Vol. II, pp. 519, 600; 337; V, p. 33; VI, p. 231, 260.) The "Tractate on Language," by Gordon Willoughby James Gyll, p. 242, says these palindromes are specimens, which may be comprised among the phenomena of language:

Signa te, signa, temere me tangis et angis.
Roma tibi subito motibus ibit amor.
Si bene te tua laus taxat sua laute tenebis.
Sola medere pede, ede perede malos.

GENERAL ORMSBY MACKNIGHT MITCHEL. (Vol. VI, 284, 347; XII, p. 262.) In answer to "R. K. D.," we acknowledge an error on p. 262, current volume. Gen. Mitchel's first nam was Ormsby instead of "Orestes," as there given; but there should be but one "l" as there given in his surname. We are aware that the press, during war times spelled the name with two "l's.". The serial, *The Pulpit and Rostrum*, No. 3, for Feb. 15, 1859, has on its title, "Lecture on the Great Unfinished Problems of the Universe, by Professor O. M. Mitchell," it being his lecture in New York City, January 29, 1859.

A list of Prof. Mitchel's published works is given in bibliography of the Cincinnati Observatory, printed in its annual report, up to May 1, 1869. Prof. Mitchel has the credit of publishing the first astronomical periodical, *The Sidereal Messenger*, which continued over three years: Vol. I. July, 1846, to July, 1847, inclusive (Nos. 1-16); pp. 128. Vol. II, August, 1847, to July, 1848, inclusive (Nos. 1 to 12); pp. 96. Vol. III. September, 1848, (No. 1); pp. 16. Quartos.

HOMER—A MEASURE. Here are a few definitions taken from the book, "Treasury of Knowledge," p. 144:

"Omer: a Hebrew measure containing one-tenth of an ephah.—*Imperial Dictionary.*

Omer: a Hebrew measure containing ten baths, or seventy-five gallons, five pints of liquid, and eight bushel of dry things.—*Universal Dictionary.*

Omer: a Hebrew measure containing about three and one-half pints.—*Royal English Dictionary*, under letters patent, by D. Ferning.

Dr. Samuel Johnson, being a royal subject, followed the *Royal English Dictionary*, but not wishing the public to know how he obtained his information, wrote

Omer: a Hebrew measure containing about three pints English."

Omer: a measure of capacity in use among the Hebrews, containing six pints very nearly.—*Alexander Cruden.*

Omer: a Hebrew measure containing, as a liquid measure, ten baths, equivalent to fifty-five gallons, two quarts, one pint; and, as a dry measure, ten ephahs, equivalent to six bushels, two pecks, four quarts.—*Webster's International Dictionary.*

(Lev. XXVII, 16; Is. X, 10; Ezek. XLV, 11, 13, 14; Hos. III, 2.)

PROMETHEUS. "A gift as it appears to me," says Socrates, "from gods to men, waa through a certain Prometheus (*forethought*), cast down from some quarter by the gods, along with a certain fire the most luminous; and the men of old being better than us, and dwelling nearer to the gods, have handed down the history."

JACOB'S LADDER. The Rabbins have a conceit respecting the ladder which Jacob beheld in his dream, "set upon the earth, and the top of it reaching to heaven, and the angels of God ascending and descending upon it," which they say represents the rise and fall of the four great monarchies; the seventy steps agreeing with the seventy years captivity in Babylon, or fifty-two steps representing the time of the reign of the four Assyrian kings:

"*In Jacob's ladder figured this we see,*
(Which ladder Christ himself profest to be),
Of which the foot being fixt upon the ground,
The top to heaven. Thus much to us doth sound,
That in this scale, at such large distanese,
The heaven and earth at once together met.
So Christ's humanity from earth was given,
But this divinity he took from heaven;
As from earth, earthy; as from heaven, divine;
Two natures, in one person, thus combine."—HEYWOOD.

EGYPT'S WORSHIP. Mr. Salt, long the British consul in Egypt, gave the follow poetic account of the animal worship of Egypt:

The wildest images, unheard of, strange,
That ever puzzled antiquarians' brain;
Genii, with heads of birds, hawks, ibis, drakes,
Of lions, foxes, cats, fish, frogs, and snakes,
Bulls, rams, and monkeys, hippopotami;
With knife in paw, suspended from the sky,
Gods germinating men, and men turned gods,
Seated in honor, with gilt crooks and rods;
Vast scarabœi, globes by bands upheld,
From chaos springing, 'mid an endless field,
Of forms grotesque, the sphinx, the crocodile,
And other reptiles from the slime of Nile.

TRADITION OF JOSEPH. Rabbi Nathan affirms that Joseph was buried in the mausoleum of a certain king of Egypt, and that Moses stood near the royal cemetery and said: "Joseph, the time has arrived in which God promised he would deliver Israel; the time has come also for Israel to fulfill the oath which thou didst impose upon them; if thou show thyself, well; but, if not, we are released from our obligation." That Joseph's coffin instantly advanced; and that Moses took it, and carried it off with him, and that during all the years that Israel passed in the wilderness, the coffin of Joseph and the ark of the Lord marched side by side.—*Allen.*

SEVENTY-TWO NAMES OF AHURA-MAZDA. (Vol. III, p. 73.) Where can the seventy-two name of the Zoroastrian God be found, corresponding to the same number of Hebrew tradition? X.

The names inquired for are to be found in the Zend-Avesta, and we will here reprint them from the translation of Arthur Henry Bleeck ("Avesta," Vol. III, p. 23, Hertford, 1864). We give them as there given, with the repetitions.

1. I am the Protector, I am the Creator, I am the Nourisher, I am the Knowing, I am the Holiest Heavenly One.

2. My name is: The Healing; my name is: The Most Healing; my name is: The Priest; my name is: The Most Priestly; my name is: God (Ahura); my name is: Great Wise One (Mazda);

3. My name is: The Pure; my name is: The Purest; I am called, The Majestic; I am called, The Most Majestic;

4. I am called, The Much-seeing; I am called, The Most Much-seeing; I am called, The Far-seeing; I am called, The Most Far-seeing;

5. I am called, The Watcher; I am called, The Desirer; I am called, The Creator; I am called, The Protector; I am called, The Nourisher; I am called, The Knower; I am called The Most Knowing;

6. I am called, The Augmenter; I am called, Possessing-increasing Manthras; I am called, The Ruler at Will; I am called, The Most Ruling at Will;

7. I am called, The Ruling with Name; I am called, The Not to be Deceived; I am called, The Undeceived;

8. I am called, The Protecting; I am called, The Tormentor of Torments; I am called, The Smiting here; I am called, The All-Smiting; I am called, The All-Creating;

9. I am called, The All-Majestic; I am called, Endued with much Majesty; I am called, The Very Majestic; I am called, Endued with Very Great Majesty; I am called, The Effecting-profit; I am called, The Working-gain; I am called, The Profitable;

10. I am called, The Strong; I am called, The Most Profitable; I am called, The Pure; I am called, The Great;

11. I am called, The Kingly; I am called, The Most Kingly; I am called, The Well-wise; I am called, The Well-wisest; I am called, The Far-seeing.*

* The number of names here given is *seventy-five*, but according to the Parsees, it should be *seventy-two*, which is a sacred number with them. As most of the manuscripts omit the name "Endued with Very Great Majesty," in verse 9, and the thirteenth and eighteenth names are repeated in verses 2 and 10, the difference is accounted for.

Information. Multum in Parvo.

"The Transfiguration," by Raphael, is called "the first and grandest picture of the world."

"The Last Communion of St. Jerome," by Domenichino, is called "the second great picture of the world."

"The Martyrdom of St. Peter, Martyr," by Titian, is called "the third great picture of the world."

"The Blenheim Madonna," by Raphael in 1507, valued $350,000 is considered "the most costly picture in the world."

"The Three Friends," mentioned in Whittier's "Tent on the Beach," were James T. Fields, Bayard Taylor, and John G. Whittier.

The Three Friends of Mine," in Longfellow' sonnet, were Cornelius Canway Felton, Louis John Rudolph Agassiz, and Charles Sumner.

"Here lies one whose name was writ in water" is the epitaph which John Keats desired to be engraved upon his tombstone.

"I am safe in the presence of friends" is the signification of raising the hat in recognition, originating in the age of chivalry.

"The rope of Ocnus" means profitless labor, an expression of the Greek painter Polygnotus, who died 426 B. C.

"A feather in his cap" originated with the Hungarians in 1499, when all who had slain a Turk was privileged to wear a feather.

"Trifles make perfection, and perfection is no trifle" said Michael Angelo to a critic in reference to details of a painting.

"The Neck-Verse" is the first verse of the 51st Psalm, being assigned by William Rufus for criminals to read to save their lives.

"To the world's greatest poet" was inscribed on a wreath by Alfred Tennyson and sent to the funeral of Victor Hugo, June 1, 1885.

"The fellow mixes blood with his colors" said Guido when viewing the picture "The Descent from the Cross," by Rubens.

"Perfidious Albion" were the words uttered by Napoleon on leaving the shores of England for banishment in the Island of St. Helena.

"How do you like your Rebecca?" was what Walter Scott wrote to Washington Irving, on sending him a copy of his "Ivanhoe,"

"I cannot wear a crown of gold where my Savior wore a crown of thorne" said Goefrey de Bouillon, the hero of the first Crusade, and the first Christian king of Jerusalem, elected in 1099.

QUESTIONS.

1. Who is the author of this, and where found, the age of the oak, quoted in Hodder M. Westropp's " Circle of Development," p. 14.

> " *Three hundred years an oak expands in growth ;*
> *Three hundred years in majesty stands forth ;*
> *Three hundred years declines and wastes away ;*
> *Then dies, and takes three hundred to decay.*" S.

2. When paper is pasted on the walls of an old house where the boards are perfectly seasoned, why does the paper burst wherever there is an opening between the boards, even if very slight ? S. V. M.

3. Will some reader give the poem containing the following lines:

> " *Two shall be born the whole wide world apart*
> *And live in different climes*
> *And have no thought of the other's being.*" S. V. M.

4. Why did Jesus charge his apostles to keep secret that he was Jesus the Christ, namely :

" Then charged he his disciples, that they should tell no man that he was Jesus the Christ."—*Matthew* XIV, 20. SUNDAY SCHOLAR.

6. Psellus The Younger (1120-1105) credits to Zoroaster the following lines. Can any reader state where these and the context can be found ? .

> *The soul, being a bright fire, by the power of the Father,*
> *Remains immortal and is mistress of life.* SEARCHER.

7. From what poem is the following quotation taken, found in " The Pentaglot," page 50, by Emmanuel, Londôn, 1885 :

> " *Hail thou of mathless men the mighty mother,*
> *With one world long thine own, thou'st found another.*" H.

8. Is there at the day a system of Masonry in practice known as the " Order of Melchisedec," as mentioned in Acts VII, 17? STAR.

9. Why do we spell our hereditary name *surname*, when we spell it *sir* when used in address as *Dear Sir*, or as *Sir* Isaac Newton. ?

LLEWELLYN.

10. How is the word *Abrasax* or *Abraxas* explained as being a representation of 365 heavens ? ALEX.

The Woman and The Serpent.

BY ERNEST DE BUNSEN, LONDON, ENG.

In the late Baron Bunsen's 'Bibelwerk' the narrative in Genesis on man's fall is thus interpreted: 'As regards the fall of man in general the same necessarially belongs to the world of idea, not to the historical world of man on the earth; but the fall becomes historical with every man. The fall of Adam is the personal deed of every single man, from the beginning of history to our days. The fall of man and the subdual of evil are both personal; but the fall is quite the self in man, the subduing of evil quite the Divine in him. Like the physical life so the spiritual life is not man's property; nothing is really his except this peculiarity which gives birth to sin.'

According to the narrative of man's fall transmitted in Genesis God spoke these words to the serpent: 'I will put enmity between thee and the woman, and between thy seed and her seed; the same shall aim at thy head, and thou shalt aim at his heel.' Although after the transmitted Hebrew text the serpent is to aim at the heel of the seed of the woman, that is, at 'his' heel, according to the text of the Itala and of Jerome, the seed of the woman shall aim at the head of the serpent, and the serpent shall aim at the heel of the woman. This is the tradition of the Roman Catholic Church, according to which the woman in the earliest messianic prophecy points to the virgin Mary, the seed of the woman to Christ. The most learned teacher of Thomas Aquinas, Albert, Count of Bollstëd, or Albertus Magnus (born 1193 or 1205) gives the following explanation of this mysterious prophecy and its fulfillment: 'We know that the sigin of the celestial virgin rose on the horizon at the moment in which we fix the birth of our Lord Jesus Christ. . . . . All mysteries of his Divine incarnation, from his conception to his ascension, are indicated by star-signs or in figures, which announce them (these mysteries).'

What led to this messianic astrology? Is the church's interpretation of what is held to be the first messianic prophecy, connected with astrology?

In the farthest East as well as in the West, the combat of nature between light and darkness was regarded as the symbol of the moral fight between good and evil. Man was conscious of such a combat in his innermost parts and he connected the same with a fight between personified powers of nature, between ideal heroes of light and of darkness. In our essay 'On Solar Symbolism' (Vol. XII, p. 201) we pointed out that the spring equinox was held to be the throne of solar heroes, the autumn equinox the seat of their antagonists, that the former was symbolized by star-figures representing animals favor-

able to life, as the bull and the ram, the latter by animals obnoxious to it, the serpent and the scorpion. Thus Christ was connected with Aries, Satan or the adversary with the Serpent.

The ideal celestial virgin was originally represented, as at Denderah, with a branch, later with an ear of corn in her hand, and still later, but long before the commencement of the Christian era, with a child in her arms. This child was then held to represent the new-born sun, which became the symbol of the virgin-born, of the sun of righteousness, of the Messiah. Isis-Ceres follows Horus, as Istar-Venus follows Tamsi-Adonis into the lower or hidden hemisphere, and the mother rises again on the eastern horison with the new-born child Horus, Dionysos-Bacchus. The Alexandrian librarian Erastosthenes of Cyrene (from B. C. 276 to about B. C. 196) calls Isis the celestial virgin, and Hesychius (about A. D. 380) call Isis the holy virgin. In Riccioli's Almagest she is called 'virgo deípara,' and the Arabian Alboazar or Albumazar says that some call her child Jesus, 'but we in Greek call it Christ.'

The star-signs of the Zodiac reach back to preabramitic times. This extremely ancient astrological symbolism forms the basis of the church's interpretation of the so-called messianic prophecy in Genesis on the woman and the serpent, and for the fulfillment of this prophecy as asserted in the Apocalypse. For no other reason the mother of Jesus has been connected with the sign of Virgo. We maintain that the composer of the Biblical narratives on the woman and the serpent, in Genesis and the Apocalypse, have had in their minds the relative position of the serpent-figure in the serpent-bearer or Ophiuchus to the star-sign Virgo. This becomes evident by looking at the transmitted representations of the star-figures and star-signs. It there appears that the serpent may be said to aim at the heel of the woman, and that the woman aims at the head of the serpent. Equally certain is the direct reference to these star figures in the twelfth chapter of the Apocalypse. 'A great sign was seen in heaven ; a woman arrayed with the sun and the moon under her feet, and upon her head a crown of twelve stars.' This woman is opposed by 'the old serpent, called the Devil and Satan.' The serpent of old times 'stood before the woman which was about to be delivered, that when she was delivered she might devour the child.' In harmony with this description, sun and moon appear before the sign of Virgo, at regularly returning seasons, though not at the same time. It would have been more exact to say, that on the head of the woman was one of the twelve stars-signs which form the crown of the sun. But if this had been said every reader would at once have understood the reference of the 'great sign' in heaven of the woman, to the star-figure of Virgo, the greatest sign of the Zodiac.

As Moses, or some one in his name, had done in Genesis, so in this

' vision ' the seer had to keep secret the reference of the woman and the serpent to respective star-figures. It was his object to oppose the woman and the child to the symbols of the messianic kingdom, the imperial Rome, as its chief enemy. Therefore the old serpent is here identified with a great figured dragon, having seven heads and ten horns and upon his head seven diadems. Evidently the composer of this so-called vision intended to point mysteriously to the purple cloak of the imperators, for he explains the seven heads with diadems as seven Cæsars (XVII, 10), and the ten horns as kings (XVI, 14; XVII, 12; XIX, 19), which ten horns correspond with the ten proconsuls who administer the Roman empire.

The writer of the original and antipauline part of the Apocalypse regards the mysterious statement in Genesis about the woman and the serpent as a messianic prophecy, and his object in this vision is to prove, by one and the same astrological symbolism, the fulfillment of this prophecy by Jesus Christ. Both writers, in Genesis and the Apocalypse, aim at pointing out to the initiated in the mysteries of tradition, by this identical star-symbolism, the connection between the terrestrial and the superterrestrial combat of good and evil. Only astronomers, all of whom were priests, understood this, for astronomy and astrology were secret sciences, and the initiated in the mysteries of tradition were bound not to transmit to the people the secrets entrusted to them. This explains why none of the Fathers of the Church have referred to the connection of astrology with some of the most important dogmas of the Church. The popular ignorance on astrology made it easy to introduce dogmas connected with it.

It was a great and fruitful idea to connect moral principles with natural phenomena. The star-figures take us back to prehistoric and barbarous times of the greatest superstition. Originally stars were worshipped because they were held to be incorporations or symbols of adored ancestors. These myths would not have been accepted and transmitted by Chaldæans, Egyptians and Greeks had star-figures not been connected with the portentous discovery of the equinoxes. The originators of this connection, astronomers of prehistoric times, so arranged the twenty eight star-stations of the moon, what might be called a lunar Zodiac, that the first and fourteenth marked the equinoxes, as these were later marked by the first and sixth star-signs of the solar Zodiac. These astronomers lived ages before the time assigned to the ten antediluvian Hebrew patriarchs from Adam to Noah, who form an exact parallel to the much earlier mythical ten Babylonian kings from Alorus or Ail-ur the ram of light, originally from Alapar-us or Alap-ur, the bull of light, to Sisuthros, the Chaldæan Noah, which name in Hebrew means ' rest ' and is a literal transformation of the Assyrian Nukku. The Babylonian and this Hebrew legend were connected with the first ten signs of the Zodiac, from Taurus

to Aquarius. The eighth Hebrew patriarch before the flood, Methuselah, literally ' the man armed with bow and arrow,' received his name after Sagittarius, the eighth sign from Taurus.

Knowing all this, and a great deal more on secret tradition, the church of the apostolic age could not do otherwise than to connect the four principal feasts of its calendar with the four cardinal points of the Zodiac. For obvious reasons this has been kept secret up to our days, but it is a fact. The feasts of the conception of Elisabeth and of Mary are celebrated at the equinoxes, and the births of John and Jesus are celebrated at the solstices, that is, exactly nine months later. This connection of the beginnings of Christianity with solar symbolism was known to Luke, who asserts that the angel of the Lord appeared to Elisabeth six months before he appeared to Mary, which six months we may safely identify with the six months between the equinoxes. In harmony with this important solar symbolism we have interpreted the words which in the fourth Gospel are attributed to the Baptist, that Christ must increase, as the power of the sun does from the winter solstice, the birthday of Jesus, and that John must decrease, as the power of the sun does from the summer solstice, the birthday of John.

If the symbolism of the woman and the serpent in the first and in the last book of the Bible be not explained in connection with astrology, as here for the first time suggested, neither the acccunt of the so-called messianic prophecy nor that of its asserted fulfillment can be interpreted at all, they would have no meaning. This was evidently the opinion of the learned Albertus Magnus, to which we referred. His connecting the virgin Mary with the sign of Virgo implies that in the apocalyptic vision the woman who is described as giving birth to a man-child is the mother of Jesus. Yet not one of the early Fathers of the Church has interpreted this vision as referring to the birth of Jesus. Iremæus refers Revelation XII, 4, to a future event ; Hippolytus recognizes in the woman the Church, and does not explain the birth of the child by the historical birth of Jesus, but by the teaching activity of the Church, through which the Church continuously gives birth to Christ. Methodius sees no other way for getting out of the difficulty than to refer the child to the faithful who are born by the Church. Harnack adds : ' Not till after Mary had been raised to the height which rendered it possible again to recognize the woman in the Apocalypse, several began to explain the narrative,' with the authority of the Church, ' by the birth of Jesus ; yet the other conception kept it place. It was left to Protestant interpreters to transform the woman into an allegory, but to refer the child with its birth and history to Jesus Christ.'

How can the reticence of all early Fathers of the Church have been overcome respecting the astrological interpretation of the apocalyptic

vision, how are we to account for their absolute silence on the connection of the virgin Mary with the sign of Virgo ? We submit that after the lapse of the first centuries the monarchical supremacy of the bishop of Rome had been sufficiently established to annihilate every serious opposition to his decrees. It cannot be proved, but it seems to us not improbable that, about half a century after the publication of the Apocalypse, the apostolic tradition then represented by bishop Polycarp did oppose this gnostic Scripture the contents of which according to our firm conviction, and for the reasons referred to, from first to last, are contrary to the teachings of Christ. The doctrine of the Angel-Messiah, which forms the very center of the Apocalypse, can be traced back to the astrological symbolism of Sraosha or Serosh, literally ' the redeeming one,' the ' helper ' or ' Saviour.'

Before the construction of the Zodiac the sun as the first among seven planets had been the principal symbol of the Deity. But this solar symbolism, of which in the East there is no early trace, was preceded by a lunar—and still earlier by a purely astral symbolism, that of the Pleiades, which were later represented on the neck of Taurus. With these seven stars seem to have been connected the seven Amshaspands, the ' watchers ' or ' archangels,' of whom the first was Ahura-Mazda, the ' living and wise ' God. This Easteranian symbolism was changed, probably by the Chaldæans, the almost certain inventors of the Zodiac. A Divinely chosen Angel was said to have become the first of these archangels, to have taken the lead in the government of the world, to have become the vicar of God, who retired from this position. We cannot hesitate to explain this change by the precession of the equinoctial points, by Aries having taken the position of Taurus as the Spring equinoctial sign, and having become the first sign of the Zodiac, which change took piace about the time of Abram's birth. Sraosha is in the Zendavesta reported ever to watch over the world, specially to combat the evil, to received the prayers of the sons of men, and to have power over life and death. This archangel chosen by God, the Angel-Messiah of the Persians, is called ' the Holy One,' and was said to have been born by the virgin Eredatfehdri. Other solar heroes, like Mithras and Būddha, were also said to have been born by virgins.

Consideirng these dangerous similarities between prechristian and christian symbolism, the Church was bound to speak out. The Church at Rome, which, in A. D. 156 at the meetings between bishop Polycarp and bishop Anicetus, had stood up for the Paulinian tradition, could declare that Jesus Christ is the Angel-Messiah of the Christians, as Paul and Apollos had first asserted ; and as the Apocalypse confirmed. Nobody in authoirty would then venture to declare openly, that Jesus had not been born of the virgin Mary. Luke had declared in his Gospel the divine incarnation of Jesus, his birth by a virgin,

and by the Gospel after Matthew a similar birth story had been transmitted. It had become a necessity to identify the virgin Mary with the sign of Virgo, and to interpret the vision in the Apocalypse as referring to the birth of Jesus. We submit that it may have been under such circumstances that Mary was raised to the higher position to which Harnack refers.

Here it must suffice briefly to indicate, that though the two birth stories in two of the Gospels, and the connection of the virgin Mary with the sign of Virgo, may be, in course of time, set aside by a minority in the Christian Church, the mother of such a son as Jesus Christ will forever be rightly called 'the blessed among women.'

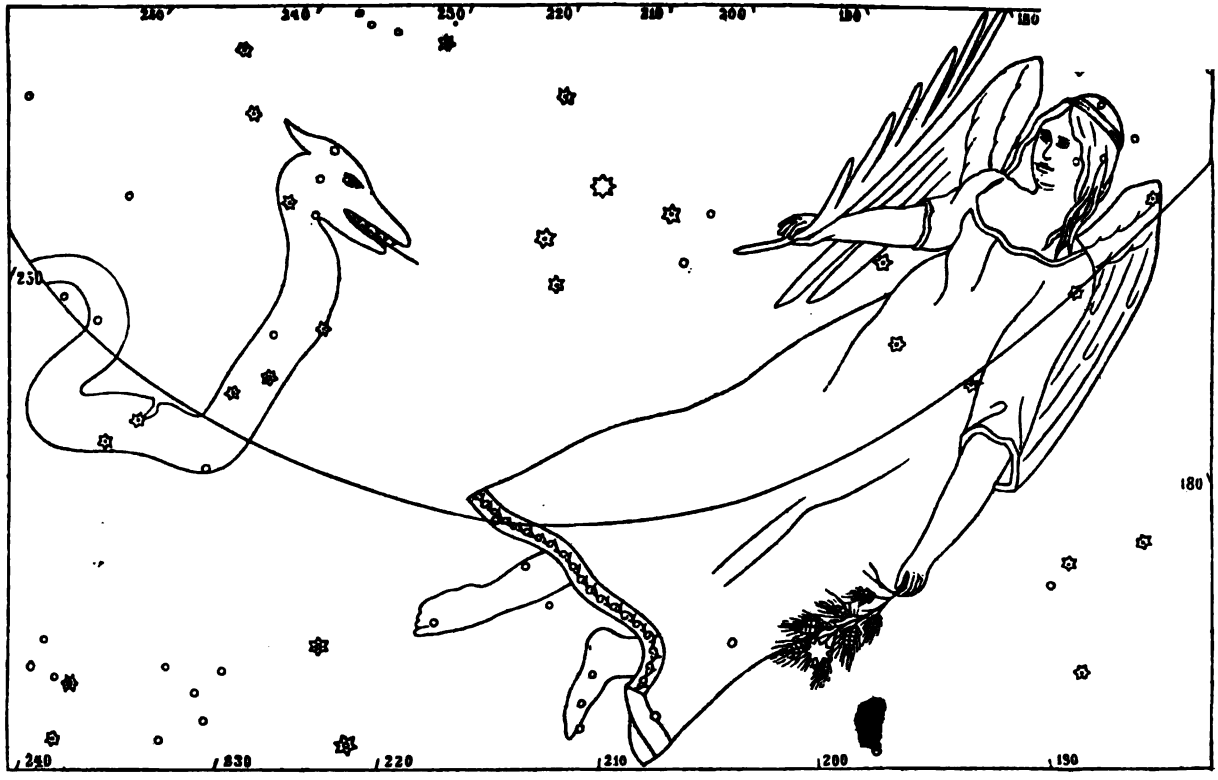
JACOB BŒHME'S PHILOSOPHY. An author who was learned in mystic lore and in esoteric interpretation gives the following estimate of the writings of Jacob Bœhme's philosophy:

"Whatever the thrice great Hermes delivered as oracles from his prophetical tripos, or Pythagoras spoke by authority, or Socrates debated, or Aristotle affirmed, or Plotinus proved, this and all this, or a far higher and profounder philosophy is contained in the Teutonic writings. And if there be any friendly medium which can possibly reconcile those ancient differences between the nobler wisdom, which hath fixed her palace in Holy Writ, and her stubborn handmaid, natural reason, this happy marriage of the Spirit and the Soul, this wonderful consent of discord in one harmony, we owe in a great measure to Teutonicus, his skill.

"Only let not the non- or mis-understanding of the most rational reader (if not a little sublimed above the sphere of common reason) be imputed as a fault to this elevated philosopher, no more than it was to the Divine Plotinus, whose highest notions, many, even of his own school after much study, were not able to reach."

THE MYSTERIES. The mystagogue, habited like the Demiourgos, and moving in a cloud of luminous glory, sang a divine hymn, of which the following fragment will convey no unfair idea as to the sublime nature of the whole:

"I will declare a secret to the initiated, but let the doors be wholly shut against the profane. Suffer not the prepossessions of your mind to deprive you of that life, which the knowledge of the mysterious truths will procure you; but look on the divine nature; incessantly contemplate it, and govern well the mind and heart. Go on in the right way and see the ONE GOVERNOR OF THE UNIVERSE. He is One of himself alone; and to that One all things owe their being. He operates through all, was never seen by mortal eyes but does himself see everything."



THE STAR FIGURE OF THE SERPENT AND THE SIGN OF VIRGO.

Books Pamphlets, Exchanges.

THE FIGURE OF THE EARTH. THE PRINCIPLES OF LEAST SQUARES. THE FIELD WORK OF TRIANGULATION. An introduction to Geodetic Surveying in three parts. By Mansfield Merriman, Professor of Civil Engineering in Lehigh University. John Wiley & Sons, New York, 1892. 8vo. cloth; pp. 172. Price, $1.50 by mail; sent postpaid.

In the first part of the work are several lectures on the figure of the earth prepared as an introduction to a course of study in Geodesy.

In the second part is given a condensed presentation of the fundamental principles of the rules of the Method of Least Squares. The fundamental ideas concerning adjustments, weights of observations, and probable error are fully explained, and how computations are made.

In the third part a synopsis of methods and computations required in field work of precise triangulation, especially in secondary work.

Prof. Merriman published his text-book on the "Method of Least Squares" in 1877; he also published a valuable bibliography in the Transactions of the Connecticut Academy, Vol. IV, 1877, entitled: "A List of Writings relating to the Method of Least Squares, with Historical and Critical notes," pp. 80; also, "An Elementary Discussion of the Principle of Least Squares," pp. 16, in Journal of Franklin Institute, Philadelphia, 1877; also "Final Formulas for the Algebraic Solution of Quartic Equations," pp. 4, in the Bulletin of the New York Mathematical Society, June, 1892. He is also author of several other papers and works. His address is South Bethlehem, Pa.

THE BIBLICAL WORLD. Contents of August No., 1894. 1. Editorials. 2. Studies in Palestinian Geography, II Judea, by J. S. Rigg; 3. "The lamb that hath been slain from the foundation of the world," by Rev. Jesse L. Fonda; 4. Hinduism's Points of Contact with Christianity, IV Salvation, by Merwin-Marie Snell; 5. The Deluge in other Literature and History, by W. R. Harper; 6 The Kingdom of Heaven in the Gospel of Matthew, by Rev. Thomas J. Ramsdell. 7. The Bible and the Sunday School, by Rev. F. N. Peloubet. 8. Notes and Opinions on various subjects. 9. Work and Workers. Book Reviews and current literature. Articles by titles in the periodicals current.

Subscriptions strictly in advance, $2.00 a year, monthly [illegible] al 8vo. Address University of Chicago, University Press Division, Chicago, Ill.

THE VOICE OF ISLAM for August, 1894, is published from No. 455 West 34th, New York, its new office. Editor, Ahmed Hamouda; and Business Manager, H. Ali Lewis. It will be sent one year, together with a copy of Sale' *Koran* for $1.00; single subscription, 30 cents a year. "The Throne Verse" of the *Koran* (Sura II, 256) is given at the head of the first column. This journal is the organ of the American Moslem Brotherhood.

ORTHODOXY VS. EVOLUTION. Lecture delivered by Daniel T. Ames, before the Brooklyn Philosophical Society, and the Manhattan Liberal Club of New York. August, 1894. 12mo. pp. 32; price, 15 cents. Address Daniel T. Ames, 202 Broadway, New York.

PROTECTION NOT HOSTILE TO EXPORTATIONS. Speech of Hon. Henry M. Baker, of New Hampshire, in House of Representatives, August 13, 1894. Washington, D. C. 8vo. pp. 14.

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The Southern Stenographer.

A journal for the Professional Reporter, Office Stenographer, and Typewriter Operator. Monthly, at 50 cents a year; single numbers 5 cents. Commenced publication, January 1894, and published by the Stenographer Company, Box 157, Charlestown, S. C. C. Irvine Walker, Jr., editor. Liberal premiums have been offered for clubs from a Excelsior Webster Pocket Speller to a Mimeograph or Wire-graph Duplicator. Send five cents for a sample number, and then subscribe for it, and commence to learn the art of stenography; a little practice day by day will make a good reporter in less than a year.

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MISCELLANEOUS

NOTES AND QUERIES

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. NOVEMBER, 1894. No. 11.

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1894.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

'*The Divine Spirit is to the Soul what the Soul is to the Body.*'—PLUTARCH.

VOL. XII. NOVEMBER, 1894. No. 11.

THE NEBULA HYPOTHESIS. What is the nebular hypothesis which has so many times been mentioned in your publication? Z.

The best statement of the nebula theory that occurs to us at the present time is that presented by Herbert Spencer, namely:

"The general nature of LaPlace's theory scarcely needs stating. Books of popular astronomy have familiarized most readers with his conceptions, namely, that the matter now condensed into the solar system, once formed a vast rotating spheroid of extreme rarity extending beyond the orbit of Neptune; that as this spheroid contracted, its rate of rotation necessarily increased; that by augmenting centrifugal force its equatorial zone was from time to time prevented from following any further the concentrating mass, and so remained behind as a revolving ring; that each of the revolving rings thus periodically detached, eventually became ruptured at its weakest point, and contracting on itself, gradually aggregated into a rotating mass; that this, like the parent mass, increased in rapidity of rotation as it decreased in size, and, where the centrifugal force was sufficient, similarly threw off rings which finally collapsed into rotating spheroids; and thus out of these primary and secondary rings there arose planets and satellites, while from the central mass there resulted the Sun. Moreover, it is tolerably well known that this *a priori* reasoning harmonizes with the results of experiment. Dr. Plateau has shown that when a mass of fluid is, as may be, protected from the action of external forces, it will, if made to rotate with adequate velocity, form detached rings; and that these rings will break up into spheroids which turn on their axes in the same direction as the central mass. Thus, given the original nebula, which, acquiring vortical motion in the way we have explained, has at length concentrated into a vast spheroid of aëriform matter moving round its axis — given this, and

mechanical principles explain the rest. The genesis of a solar system displaying movements like those observed, may be predicted ; and the reasoning on which the prediction is based is countenanced by experiment."

THE MOHEGANS. The Hon. Elijah M. Haines, late Member of the House of Representatives of the United States, has written and published a book on " The American Indian " (Un-Nish-In-Na-Ba).

Mr Haines says on page 121 :

" The Mohegans, an Algonquin word, pronounced alse Mohicans and Mohigans, meaning " wolves," was a name given them, it is supposed, by some other tribe of the Algonquin stock, as descriptive of their savage nature."

" Mohegans were also called Machicani by the Dutch, Mahikanders by the French, Morigans and Mahingans by the English, Mohiccans, Mohnecans, Mohegans, Muhheekanew ; also Shatikooks (River Indians), Algonquin stock on the Hudson River, from Esopus to Albany. They were divided into Muchquanh (Boar tribe), Mechchaooh (Wolf tribe), and Toon-paooh (Turtle) " ; pp. 113-154.—*Saints' Herald.*

JESUS TO HIS APOSTLES. Jesus' words to several of the twelve :

To Peter : " If I will that he (John) tarry till I come, what *is that* to thee, follow thou me."—John xxi, 22.

To John and James : " Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized."—Mark x, 39.

To Philip : " Have I been so long time with you, and yet hast thou not known me, Philip ?"—John xiv, 9.

To Bartholemew (Nathanael) : " Behold an Israel indeed, in whom is no guile."—John i, 47.

To Thomas : " Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side ; and be not faithless, but believing."—John xx, 27.

To Judas Iscariot ; " That thou doest, do quickly.—John xiii, 13.

" GRAND OLD MAN." The initials G. O. M., which "OXFORD" desires to have explained stand for " Grand Old Man," applied to William Ewart Gladstone who received the appellation in his administration (1881-1885). Lord Rosebery first used the expression, April 26, 1882, and it was repeated Oct 18, 1882, by Rt. Hon. Sir W. Vernon Harcourt. It had previously been applied to Handel, composer of the " Messiah," by Dr. Hook, Vicar of Leeds (1837-1859).

The Throne Verse.

God! There is no God but Him,
The Living, the Self-sustaning;
Neither slumber seizeth Him, nor sleep;
Whatsoever is in the Heavens and whatsoever is in the Earth, is His!
Who is he that can intercede with Him but by His own permission?
He knoweth what is present with His creatures,
And what is yet to befall them;
Yet nought of His knowledge do they comprehend,
Save what He willeth.
His throne reacheth over the Heavens and the Earth;
And the upholding of both burdeneth Him not;
And he is the High, the Great!—THE KORAN, Sura II, 256.

OLOGIES. (Vol. XII, p. 275.) The questioner who is searching for *ologies* would do well to read the poem entitled *The Ologies* printed (not published) by the *Register* press, Ipswich, Mass., 1839, duodecimo, of 24 pages. It is printed without name and contains an appendix of 113 ologies, alphabetically, with definitions, probably the extent of the vocabulary at that date. The author after sixteen lines of preface in poetic measure, stating his adventures through ancient lands, "Where Homer, and Plato, and Socrates dwelt," strikes out with boldness:

> "*But I'll preface no longer, nor make an Apology,*
> *But only inform you their title is Ology;*
> *Two kind ones came forward to lend me their aid,*
> *While I with this group an acquaintance now made:*
> *The one was a student, profound Lexicology;*
> *A lecturer clear was the other, Orthology;*
> *They bade me at first to avoid Amphibology,*
> *As well as her talkative sister, Tautology;*
> *If possible, too, to escape Perissology,*
> *And shun with contempt the deceiver, Pseudology.*"

FOUR GOSPELS. Iranæus, who was the real founder of the New Testament canon, and who spent his life in endeavoring to establish the one true church and the inspiration of the evangelistic scriptures, states the reason why there are just four gospels, and is quite explicit on this matter. He says that there were four quarters of the earth, and four universal winds, and that animals were four-legged, or four-formed, and therefore there should be four gospels.

The Baptism of Jesus.

BY ERNEST DE BUNSEN, LONDON, ENG.

Why did Jesus not baptise, if he was baptised in the Jordan ? He has taught that the Spirit of God, with the germ of which man is born, that the true light which lighteth every man, is the foundation for the development of that tngrafted word which can save the soul, for the spiritual baptism, for the new birth. Therefore Jesus cannot have expected, or led men to expect, a visible descent of the Holy Spirit, whether symbolised by a dove or otherwise. But his doctrine on the Spirit was opposed by John the Baptist and by Paul. The former insisted on water baptism as the necessary precursor of baptism with the Holy Ghost and with fire, which the fnture Messiah was to bring; the latter made the reception of the promised Spirit dependent on the belief in the redemption of mankind by Jesus Christ's bloodsheding on the cross. The assertion by Jesus of the Spirit's indwelling was opposed by the theory which denied it. The amalgamation of the two doctrines on the Spirit of God, which excluded each other, became necessary, the moulding of the two doctrines into one. Only one form could suggest itself for attempting this. It had to be asserted by the ruling power in the church, that on a certain occasion the Holy Spirit had visibly descended on Jesus and remained with him, as a prophesying symbol of the spiritual baptism, which the Messiah might not bring to mankind till after his death.

Thus arose the legend that, when Jesus had been immersed by John in Jordan, he saw the heavens rent asunder, and the Spirit as a dove descending upon him, whilst a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased. At first it was not asserted in any Gospel, as was done in the second century, that on this occasion the Baptist, having seen the Spirit descending and abiding on Jesus, became a believer in Jesus of Nazareth, whom he had not known before, but whom a divine revelation had pointed out to him as the Son of God. How can such a statement be reconciled with the record of the imprisoned Baptist's message to Jesus, and with the declaration of the latter that John was less than the least in the kingdom of heaven, that he was not his disciple ? In the fourth Gospel it was likewise asserted, that shortly before the baptism of Jesus the Baptist had pointed to him as the Lamb of God which taketh away the sin of the world. Thus it was mysteriously indicated, in the sense of Paul's doctrine, that the receiving of God's Spirit of promise is dependent on the belief in the reconciling sacirficial death of Jesus as the Paschal Lamb of the Christians.

Are we permitted to accept as an historical fact the reception of

the Holy Spirit by Jesus in connection with an outward act as reported by all four Evangelists ? The reasons above indicated show the necessity in which the church of the first two centuries was placed to invent a visible descent of the Divine Spirit from heaven to earth, a subject to which we shall return when considering the recorded Pentecostal miracle. Independently of these arguments the best reply to our question is contained in words of Jesus. He did not speak to the sons of Zebedee about the baptism with which he had been baptised in Jordan ; he said. ' with the baptism with which I am being baptised, withal (or jointly with me) shall ye be baptised.' Jesus, whose original occupation was that of a carpenter in Nazareth, by these words referred to the spiritual baptism which extended over his entire conscious life in the flesh. This baptism of Jesus culminated in his obedience unto death, when, in the only true meaning symbolised by the cross, he was manifested as the highest example of divine enlightenment, as the Son of Man whom God made strong for himself, in the words of Asaph the Seer and author of the Eigthtieth Psalm. Jesus is the One like a Son of Man whom Daniel was shown in a vision, lifted upon clouds of heaven to the presence of God. In Jesus Christ, by the spiritual baptism of his life and death, humanity was raised to the Godhead. This constitutes the Divinity of Christ.

The Kingdom of Heaven.

BY ERNEST DE BUNSEN, LONDON, ENGLAND.

The kingdom of heaven is the rule of the Holy Spirit in mankind. ' All the prophets and the law have prophesied until John . . . ; but from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.'* We interpret these words of Jesus to mean, that up to John, him included, all prophets and the law have regarded the presence of the Spirit of God on earth as belonging to the future, therefore that they have denied the presence of the Spirit of God in mankind. The scribes or learned in the Scripture and the Pharisees, ' the blind leaders of the blind,' who sat on the seat of Moses, shut the kingdom of heaven against men, not entering in themselves, nor suffering others to enter into it. Not in a single passage of the law and the prophets, only in a few passages in Job and the Psalms of David, is any reference made to the presence of the Holy Spirit in mankind, but the future outpouring of the same on all flesh is prophesied.

* Matt. xi, 13, 12. We place the 13th verse before the 12th because of greater clearness.

Jesus is the first of whom it can be proved from the records of Scripture that he announced the Spirit of God in mankind. ' If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you.' Were these sons of Israel only the twelve apostles to whom he gave power to cast out devils? No, for John said : ' Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us. But Jesus said, forbid him not, for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us.' In this passage, as in many others, the word ' name ' means spirit. By their faith in the indwelling Spirit of God, those Israelites who cast out devils, as Jesus did, had received, by their spiritual gift, the baptism of the Holy Spirit, which the Baptist recognized as future only, they belonged to the kingdom of heaven, but John not, of whom Jesus said, that the least in the kingdom of heaven was greater than the Baptist, though he was the greatest born of woman. Jesus opened by this new doctrine on the Spirit of God, by his preaching on the kingdom of heaven, that which the law and the prophets until John, him included. had shut up. Jesus was the Sower of the Word of God; he caused in some the conviction of the light which lighteth every man coming into the world, of the ingrafted word which is able to save the souls.

All the parables of Jesus on the kingdom of heaven refer to what we now may call the Messianic doctrine of the Holy Spirit in man That kingdom on earth shall be a universal kingdom, contrasted to the Mosaic law prophets felt bound to follow. What prevented the fulfilling of the promise made to Abraham could only be gradually put aside, so as to concentrate the commandments of the law and the prophets in love to God and to the neighbour. In order to know the weightier matters of the Law the Scriptures must not be interpreted according to the letter, which hides the doctrine of the Holy Spirit, but according to its deeper meaning, of which the people could know nothing, because the key of knowledge had been taken away from them. Only with reference to the hidden truths of Scripture can Jesus have said : ' I am not come to destroy the law but to fulfil it.'

Already in the books attributed to Moses it could be read that the Word of God is in the heart of man that he may do it. Thus one single passage, possibly a later addition, referred to the indwelling Spirit of God in man, and indirectly to the new covenant which would be brought by the messenger of the covenant, the prophet chosen from Israel's brethren like Moses, by the Messiah. This dark prophecy was fulfilled by the coming of Jesus. The Israelites will not enter into the kingdom of heaven until their righteeousness shall have

become better than that of the scribes and Pharisees. If Jesus has said ; ' Till heaven and earth pass, one jot or one title shall in no wise pass from the law till all things be accomplished,' he has certainly not intended to say by these words that every letter and every stroke is revealed, prophetic and up to its fulfilling binding. The time had not then come when the moral law could take the place of the written law. It was difficult to recognise the connection between prophecy and fulfillment, therefore Jesus ordered his disciples not to say that he was the Messiah.

The prayer which Jesus taught his disciples, from its beginning to its end refers to the presence and the operations of the Spirit of God in mankind ; it is the prayer of the kingdom of heaven. The Father in heaven is the Father of the spirits in all flesh. The first request taught is that the ' name,' that is, the Spirit of God be hallowed, that Spirit which makes our requests known to God which ' helpeth our infirmities,' instructing us who know not how to pray as we ought. That Spirit 'maketh intercessions for us with groanings which cannot be uttered.' Only then can the kingdom of God come to the earth when man does not in vain, or rather unprofitably bear about within himself the ' name ' of God, that is, the indwelling Spirit ; but when, in the consciousness of possessing a mysterious power of nature, a link between God and man (religion), man has been transformed into a spiritual a communing power, uniting him with God. The Holy Spirit has always been ready to reveal to man the will of God. It is in consequence of a combined operation of God and man, of a freewill submission of the human to the Divine will, when the will of God the Father is done, ' as in heaven so on earth.'

As we from day to day require bread for our bodily food, so we require, as transcendental beings, a supersensuous, though not supernatural nutriment, the bread of heaven for our souls' food, through the Holy Spirit. God knows and forgives our trespasses, and through the same indwelling Spirit we are to be moved to transfer on our trespassers the received forgiveness. For the Spirit is the soul-saving ingrafted Word of God. Hereby shall we give effect to our love of God and of the neighbour, and therefore we shall pray: ' Forgive us our trespasses as we forgive them that trespass against us.'

God tempts no man ; but if God were to take from us his Spirit, thus separating us from his Divine communion, therefore from the declaration of his will, we shall be subjected to a serious temptation, put on the balance and found wanting We should then be entangled by the self-caused temptation, to follow our own will, in which case we could not be delivered from evil. We require the renewal of the Holy Spirit, the strengthening of our inner man, in order that the soul may be preserved from dangers. Therefore Jesus has taught us to

pray : ' Lead us not into temptation, but deliver us from evil.' Not future is the coming of the Spirit of God to our human soul, but present in us is the kingdom of heaven with its power and glory.

All teachings of Jesus referred to the kingdom of heaven, that is to the Spirit of God or Holy Spirit dwelling in man ever since his birth. This was provably the principal doctrine by Zoroaster on the banks of the Oxus, and which was probably known to and promulgated in the west by the Magi, priests of the Medes, before magian rites and doctrines underwent an essential change at at indeterminable time, probably under direct Brahmanic influence and anterior to the introdution Brahmanic Būddhism into the west by Asôka's missionaries. But what Plato still knew about ' the genuine, pure and sublime maga of Zoroaster,' that is about the spiritual power forming a link between God and man, must have been known in Israel within the narrow circle of those who had been initiated in the mysteries of the secret ancestorial deeper knowledge or gnosis. Jesus made known to his chosen disciples ' the mysteries of the kingdom of heaven,' and Nicodemus could indicate that Jesus as well as himself, both ' Masters' or Rabbis in Israel, taught what they knew as Rabbis, as initiated in the mysteries of hidden wisdom.

The three grades of Rabbis formed, as is now proved, an exact parallel to the three grades of Magi. and as the title of the highest Rabbinical grade, of Rabboni, was given to Jesus, according to the Gospel of John, we may assert that he he had the fullest knowledge represented and transmitted by the highest Magian grade, by the Destur Mobed. It could not be admitted, even as a possibly true supposition, that the wisest among the Magi had lost all knowledge about the Zoroastrian doctrine of the indwelling Holy Spirit of God. In the most ancient parts of the Avesta — Zend, or text and commentary, Ahura, the living God, is called ' the Father of truth,' the ' Holy One,' the ' source of light,' ' the primeval cause of life,' who ' by his Angel of piety ' gives man ' good mind ' the inspirer of ' good thoughts words and deeds,' to whom returns every soul after death after the third night, who ' reveals ' to the good man his ' mysteries ' by his ' Holy Spirit,' the great Mazda ' Ahmi yat Ahmi,' literally ' I am that I am.'*

It cannot be held that the doctrine of the mysteries of the kingdom of heaven, taught by Jesus the Rabboni, stood in no connection with the ancestral tradition known to the highest among the Magi, to the Destur-Mobed or ' perfect master ' in the time of Jesus, ' the perfect master ' among the Rabbis.

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* Max Müller, Gifford Lectures, 1893 ; Spiegel's Avesta, Haug's Essays.

Jannes and Jambres.

"*Now as Jannes and Jambres withstood Moses.*"—II *Timothy* III, 8.

Pliny calls them (lib. 30. cap. 1) *Jamne* and *Jatope*, two magicians, who, says Paul, refuted Moses in Egypt. The paraphrast Jonathan on Numbers XXIII, 22, says that they were the two sons of Baalam, who accompanied him to Balak, king of Moab. They are called by several names, in several translations; for instances, *Pharmanoi* (poisoners), and *Epaoidoi* (enchanters), by the Septuagint; *Chaldæans*, that is astrologers, by Sulpitius Severus; *sapientes* and *malefici*, (wise men), by others; that is they were esteemed such among the Egyptians. Others called them philosophers, and witches.

Artapanus tells us that Pharaoh sent for magicians from Upper Egypt to oppose Moses.

Ambrosiaster or Hilary the Deason says they were brothers. He cites a book entitled "Jannes and Mambres," which is likewise quoted by Origen, and ranked as apocryphal by Pope Gelasius (Dist. 15).

Some of the Hebrews call them *Janes* and *Jambres*; others mention them as *Jochana* and *Memre*, and some still as *Jonas* and *Jombros*. Jerome translates their names *Johanes* and *Mambres*; and there is a tradition, they say in the Talmud, that *Juhanni* and *Mamre*, chief of Pharaoh's physicians, said to Moses "Thou bringest straw into Ephraim, where abundance of corn grew"; that is, "To bring your magical arts hither, is to as much purpose as to bring water to the Nile." Some say their names are the same as *John* and *Ambrose*.

Tradition has it that they fled away with their fathers; that they were drowned in the Red Sea with the Egyptians; and still another tradition says that they were killed by Phinehas in the war against the Midianites.

Numenius, cited by Aristobulus, says that *Jannes* and *Jambres* were sacred scribes of the Egyptians, who excelled in magic at the time when the Jews were driven out of Egypt. They were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were considered very powerful. These two men were alone able to frustrate the calamities which Moses is said to have brought upon the Egyptians.

Pliny speaks likewise of the faction or sect of magicians, where he

says *Moses*, *Jannes*, and *Jocabel* or *Jotapa*, were heads. By this last he probably meant Joseph, whom the Egyptians looked upon as one

In the " Shalsheleth Hakkabla " the two names are given *Johannes* and *Ambrosius*. The Targum of Jonathan on Exodus VII, 11 insert the names *Janis* and *Jamberes*. This writer Jonathan gives as a reason for Pharaoh's edict for the destruction of the children of the Israelites : " This monarch had a dream in which the land of Egypt appeared in one scale and a lamb in the other ; that on awakening he sought for its interpretation from his wise men ; whereupon *Jannes* and *Jambres* said : ' A son is to be born in the congregation of Israel who will desolate the whole land of Egypt.' "

Jannes appears to be a transcription of the Egyptian name *Aän*, probably pronounced *Ian*. It was the name of two kings ; one of the eleventh dynasty, the father or ancestor of Sesertesen I of the twelfth dynasty , the other by this name appears as the fourth or fifth king of the fifteenth dynasty, called by Manetho *Iánnas* or *Ianías*, according to Josephus, or *Staan*, according to Africanus. The signification of *Aän* is doubtful ; the cognate word *Aänt* some think means a valley or plain. The earlier king *Aän* may be assigned to B. C. 2100; the later one is thought to have been the second predecessor of the Joseph. This shows that a name which may be supposed to be the original of *Jannes* was in use at or near the period of the sojourn in Egypt ; that the names of the ancient Egyptians were extremely numerous, and very flexible in use ; that generally those most prevalent at any time were those of kings then reigning or not long dead.

The Talmud calls these two magicians *Yo-haneh* and *Mamreh*. The Zohar calls them *Yonos* and *Yombros*. Champollion, in his " Egypte Ancienne," mentions two magicians by the name of *Nèchepso* and *Petosiris* who lived in the time of Sesostris, from which two names the two Talmudic names are thought to be a translation. *Pet-Osiri* means sacred to Osiris, as Poti-phera (Gen. XLI, 45) means sacred to Phe'ri. From which names is considered comes Yo-hanan or *Ioannes*, *John* ; and *Nèpceso*, Nekho, *Yacob*, Yakob, Jacob ; and now *John* and *James*.

It has been stated that more persons who have been and are on this mundane sphere have borne the names *John* and *James* than any other nomens. " His name is *John*," wrote Zacharias (Luke I, 63).

(VOL. III, p. 184 ; IV, p. 293 ; VI, p. 364 ; VII, p. 72.

BELUS AND NINUS. Has any planets been anticipated beyond that of Neptune, and if so by whom ? VISIONARY.

No doubt this question is propounded in good faith, and therefore we will reply and give some information on the subject. And first we will say that the discovery a planet caled *Vulcan* within the orbit of Mercury has not been substantiated by astronomers. Then we have the planets naming them outward from the sun, Mercury, Venus, the Earth, Mars, Asteroids (383 planetoids announed up to January, 29, 1894), Jupiter, Saturn, Uranus, and Neptune. The latter was discovered on mathematical data by Leverrier and Adams, the details of which cannot at this times be entered into here. Previous to its discovery the belief in its existence was greatly strengthened by the so-called Bode's Empircal Law (Vol. II, p. 330; VIII, p. 292), although when discovered it did not conform the geometical series as expected; but it is claimed that it does conform to Bayne's Law (Bode's Law modified and extended) as being the first planet of the reversed series (Vol. IV, p. 435 ; VIII, p. 292). Several astronomers express themselves that there may be other ultra-Neptunian planets beyond our ken at the present time.

In a work entitled "The Lost Solar System of the Ancients Discovered," by John Wilson, London, 1856, the author endeavors to show that at least two more planets were known to the ancients, and called *Belus* and *Ninus*, from which the ancient cities Babylon and Nineveh received their names; and that the walls, towers, and form of the two cities were constructed on astronomical data well known to the architects. The following table shows his scheme of the planetary relations :

PLANETS.	FRACTIONS.		EMPIRICS.		MILLIONS.
Ninus,	10,854				10,735
Belus,	$\frac{1}{2}$	=	5,432	Lost Planet,	5,432
Neptune,	$\frac{1}{2}$	=	2.716	—	2,850
Uranus,	$\frac{1}{4}$	=	1,811	—	1,822
Saturn,	$\frac{1}{6}$	=	905	—	906
Jupiter,	$\frac{1}{11}$	=	494	—	494
Mars,	$\frac{1}{87.4}$	=	145	—	145
Earth,	$\frac{1}{67.2}$	=	95	—	95
Venus,	$\frac{1}{80}$	=	68	—	68
Mercury,	$\frac{1}{180}$	=	36	—	36

Taking $\frac{1}{24}$ for the distance of the Asteroids, unknown to the ancients, the series will be, of a cube, as he calls it, as follows :

$$1, \quad \frac{1}{2}, \frac{1}{2}, \frac{1}{6}, \frac{1}{11}, \frac{1}{24}, \frac{1}{37.4}, \frac{1}{57.2}, \frac{1}{80}, \frac{1}{150}.$$

The distance of Uranus exceeds the sum of all the other planets that are nearer to the sun. The distance of the lost planet Belus = three times the distance of Uranus from the sun.

The author of the above-mentioned work gives the following as mean proportionals :

As $\frac{1}{2}$ diameter of the Sun : $\frac{1}{2}$ diameter of orbit of Mercury
:: $\frac{1}{2}$ diameter of orbit of Mercury : $\frac{1}{2}$ diameter of orbit of Neptune.

As diameter of the Sun : $\frac{1}{2}$ diameter of orbit of Venus
:: $\frac{1}{2}$ diamster of orbit of Venus : $\frac{1}{2}$ diameter of orbit ofBelus.

As diameter of the Sun : $\frac{1}{2}$ diameter of orbit of the Earth
:; $\frac{1}{2}$ diameter of orbit of the Earth : $\frac{1}{4}$ diameter of orbit of Ninus.

Therefore the following approximations :

As diameter of the Sun : $\frac{1}{2}$ diameter of orbit of the Earth
:: diameter of the Moon : $\frac{1}{2}$ diameter of orbit of the Moon,
:: diameter of the Earth : diameter of the Sun,

So diameter of the Earth : diameter of the Sun,
:: diameter of the Sun : $\frac{1}{2}$ diameter of orbit of the Earth.
:: $\frac{1}{2}$ diameter of orbit of the Earth : $\frac{1}{2}$ diameter of orbit of Ninus

Also diameter of the Earth : diameter of the Sun,
:: diameter of orbit of the Earth : diameter of orbit of Ninus;

and diameter of the Moon : diameter of orbit of the Moon,
:: diameter of the Sun : diameter of orbit of the Earth.

$\frac{1}{2}$ diameter of the Sun : $\frac{1}{2}$ diameter of orbit of Saturn :: 1 : 2042.
$\frac{1}{2}$ diameter of orbit of the Moon : $\frac{1}{2}$ diameter of orbet of Jupiter
:: 1 : 2045.

$\therefore$ $\frac{1}{2}$ diameter of the Sun : $\frac{1}{2}$ diameter of orbit of Saturn,
:: $\frac{1}{2}$ diameter of orbit of the Moon : $\frac{1}{2}$ diameter of orbit of Jupiter.
or $\frac{1}{2}$ diameter of the Sun : $\frac{1}{2}$ diameter of orbit of the Moon,
:: $\frac{1}{2}$ diameter of orbit of Saturn : $\frac{1}{2}$ diameter of orbit of Jupiter.

Taking 110 diameters of the Earth to = diameter of the Sun, then $110^3 \times$ diameter of the Earth = $110^2 \times$ diameter of the Sun = $110 \times \frac{1}{2}$ diameter of orbit of the Earth = $\frac{1}{2}$ diameter of orbit of Ninus.

MAHOMET'S NIGHT JOURNEY THROUGH THE SEVEN HEAVENS.—"From Mecca Mahomet was carried by the aërial flight of Al Borak, the white horse, having eagle's wings, with the swiftness of lightning to the holy temple at Jerusalem. After he had prayed with the company of the prophets, a ladder of light was let down from heaven, until the lower end rested on the Shakra, or foundation stone of the sacred house, being the stone of Jacob. Aided by the angel Gabriel, Mahomet ascended this ladder with the rapidity of lightning.

"Arrived at the first heaven, Gabriel knocked at the gate, announced the mission of Mahomet, who was welcomed, and the gate was opened. A description of this heaven is given, in which Mahomet met Adam.

"They ascended to the second heaven. Gabriel, as before, knocked at the second gate; it was opened, and they entered. They continued their ascent through the successive heavens, till they came to the seventh. Gabriel could go no further. Mahomet now traveled, quicker than thought, an immense space; passing through an immense space of dazzling light, and one of pround darkness, when he found himself in the presence of Allah, from whom he received many of the doctrines contained in the Koran.

"By the ladder of light he descended to the temple at Jerusalem, where he found Al Borak, and was borne back in an instant to the place from whence he was first taken."

I found the above quoted in a book published nearly thirty years ago, and have searched the Koran, the first American edition, 1809, published by Isaiah Thomas, Jun., Springfield, Mass., but cannot find it therein. Where is it to be found, and can any reliance be placed on the claims of the Arabian prophet? W. H. C.

The above account is an epitome of the very full narrative of "The Night Journey," as it is termed the Koran, chap. XVII, where Mahomet refers to this journey to the "seventh heaven." Sale's edition of the Koran, gives the needed reference for this enquirer. The English reader will find the full account of the night journey in Dr. Humphrey Prideaux's "Life of Mahomet" (pp. 41-50), London, 1723.

There is a difference of opinion among Mohammedan divines, whether their prophet's night journey was really performed by him in body, or whether it was only a dream or vision. Some think he may have been carried bodily to Jerusalem, and from thence he ascended to heaven in spirit only.

As to the last enquiry of this correspondent we shall only refer him to several other recorded instances of similar visions, all of which each one must settle in his own mind whether such really took place.

Paul says he was "caught up to the third heaven" (II Cor. XII, 2).

"The Revelation of Paul" "which was revealed to him when he went up even to the third heaven" (Rev. I, 1), which was found in a marble box, under the foundation of the house at Tarsus in which Paul dwelt, has been published, although accounted uncanonical. Its location was made known by a vison, "the angel having persisted even to a third vison," says the nobleman who found it.

Peter "fell into a trance, and saw heaven open" (Acts X, 10-11).

Jacob dreamed that "a ladder (was) set up on the earth, and the top of it reached to heaven" (Gen. XXVIII, 12).

John "was in the Spirit" (Rev. I, 1) and saw "the new Jerusalem coming down out of heaven" (Rev. XXI, 2).

THE ORION, OR RESEARCHES INTO THE ANTIQUITY OF THE VEDAS. (Vol. XII, p. 299.) A good review of this comparatively recent work appears in the John Hopkins University Circulars, Vol. XIII, No. 110, for March, 1894, embodied in a lecture on "Comparative Philology," by Prof. Maurice Bloomfield. He says he was unfavorably impressed with the claims of the author (Bāl Gandādhār Tilak) of the book, but when getting into the text of the work, he says, "I was convinced me in all essential points."

The facts maintained by Mr. Tilak are that the statements in the Vedas as to the vernal equinox being near certains stars in the constellation Orion furnish the unmistakable key to establishing the true date of the antiquity of the Vedas, namely: "that the age of the Rig-Veda cannot be less than 4,000 years before Christ, and that the express records of early Hindû antiquity point back to 6,000 years before Christ."

INDOLOGY. (Vol. VII, 221, 225.) The word "Indology" for India is found in a lecture on "Comparative Philology," by Prof. Maurice Bloomfield, published in John Hopkins University Circulars. Vol. XIII, No. 110, March, 1894.

TWENTIETH CENTURY. At what particular day does the Twentieth Century commence? O. O.

Prof. C. A. L. Totten says the Twentieth Century begins at the autumnal equinox, 1901 (September 22).

WHAT IS GENIUS ? Genius when young is divine. Why, the greatest captains of ancient and modern times both conquered Italy at 25 ! Youth, extreme youth, overthrew the Persian empire. Don John of Austria won Lepanto at 24—the greatest battle of modern time; had it not been for the jealousy of Philip, the next year he would have been emperor of Mauritania. Gaston de Foix was only 22 when he stood a victor on the plain of Ravenna. Every one remembers Condé and Rocroy at the same age. Gustavus Adolphus died at 38. Look at his captians—that wonderful Duke of Weimar, only 36 when he died. Banèr himself, after all his miracles, died at, 45. Cortes was little more than thirty when he gazed upon the golden cupalas of Mexico. When Maurice of Saxony died at 32 all Europe acknowledged the loss of the greatest captain and the profoundest statesman of the age. Then there is Nelson, Clive; but these are warriors, and perhaps you may think there are greater things than war. I do not. I worship the Lord of Hosts. But take the most illustrious achievements of civil prudence; Inocent III, the greatest of the Popes, was the despot of Christendom at 37. John de Medici was a cardinal at 15, and Guicciardini tells us, baffled with his craft Ferdinand of Aragon himself. He was Pope as Leo X at 37. Luther robbed even him of his richest province at 35. Take Ignatius Loyola and John Wesley—they worked with young brains. Ignatius was only 30 when he made his pilgrimage and wrote the "Spiritual Exercises." Pascal wrote a great work at 16 (the greatest of Frenchman), and at 37. Ah ! that fatal 37 ! which reminds me of Byron — greater even as a man than a writer. Was it experience that guided the pencil of Raphael when he painted the palaces of Rome ? He died at 37. Richelieu was secretary of state at 31. Well, then, there are Bolingbroke and Pitt, both ministers before other men leave off cricket. Grotius was in practice at 17, and attorney-general at 24. And Acquaviva—Acquaviva was general of the Jesuits, ruled every cabinet in Europe, aud colonised America, before he was 37. What a career ! the secret sway of Europe ! That was indeed a position ! But it is needless to multiply instances. The history of heroes is the history of youth."—*Conings by* by Disraeli.

HORNED CONFUCIUS. (Vol. XII, p. 285.) The article on "Horned Moses," recalls to one a representation of Confucius the Chinese philosopher in art. This man lived and flourished about B. C. 600. A likeness of this mans with horns similar to Horned-Moses is placed as a frontispiece to the work, entitled "Life, Moral Aphorisms, and Terseological Teachings of Confucins," by Marcenus R. K. Wright, published at Battle Creek, Mich., 1870.

ABRACADABRA TRANSLATION. (Vol. XII, p. 280.) The following translation of the Latin abracadabra. wanted by "OXUS," is quite free, and will explain the inverted triangular form :

Inscribis chartæ, quod dicitur Abracadabra,
Sæpius : et subter repetis, sed detrahe summæ,
Et magis atque magis desint elementa figuris
Singula, quæ semper rapies, et cetera figes,
Donec in augustam redigatur litera conum,
His lino nexis collum redimire memento.

You write often on a chart which is called Abracadabra ; and you add underneath, but take away from the top, and more and more the separate parts of the figure are wanting, which you will always take away and add others until the writing is reduced to a narrow cone ; these being joined in a line remember to bind about the neck. C. S.

DEFINING SPACE. The Hindoo's attemp to defind heavenly space may well be illustrated by a quotation from Southey's "Curse of Kehama" :

"*Veshnoo a thousand years explored*
The fathomless profound,
And yet no base he found :
Upward, to reach his head,
Ten myriad years the aspiring Brama soared,
And still as up he fled,
Above him still the immeasurable spread.
The rivals owned their Lord,
And trembled and adored."

MIRACLES IN EGYPT. Did the magicians of Pharaoh perform all the miracles that Moses is recorded to have performed? XENOS.

The recital supposes that the magicians wrought no miracles, but only played conjuring tricks endeavoring to impose on the eyes of the spectators. Moses, however, expresses himself as if Pharaoh's magicians really operated the same effect as he himself, so that Pharaoh and his whole court were convinced that the power of *Jannes* and *Jambres* was equal to that of Moses, till they were unable to produce lice, as Moses is said to have done, when they admitted that Moses possessed the greater power.

LITTLE GENESIS. This is the name of the apocryphal work mentioned by several ancient writers. The title " Little Genesis " is given to it not on account of its bulk, but on account of its inferiority to the canonical Genesis. It is larger than Genesis and in the form of a revelation made to Moses on Mount Sinai by the angel who went before the camp of the Israelites. Another name given to the book is the " Book of Jubilees," which names was applied to it on account of its logical arrangement. The recurrence of the year of Jubilee every forty-nine years is taken as the basis of division into periods. Fifty of these, that is 2,450, are assumed as the length of time from the creation to the entrance of the Israelites into the land of Canaan. The Jubilee period is divided into seven weeks of years and these again into single years. According to this division the dates of the several events are given in Jubilees, weeks, years, and months. Such is the information gleaned from the work of James Drummond on " The Jewish Messiah," London, 1877.

There is another apocryphal book often confounded with " Little Genesis," and that is the " Assumption of Moses." It real name is *Analypsis of Moses*, and according to the Stichometry of Nicephorus contains 1400 *stichoi* or verses, the same number he assigns to the *Apocalypse of John*, and only about one-third of the book has been recovered. The part preserved consists of a conversation between Moses and Joshua immediately before the death of the former. It speaks of a man of the tribe of Levi who will be named *Taxo*, with his seven sons, who will retire and die in a cave rather than transgress the commands of God, but who this Taxo really was is not known at the present day. The dispute about the body of Moses, referred to by Jude (9), is contained in the *Analypsis* of Moses as given by ancient writers.

" When Moses died on the mountain, the archangel was sent to remove the body. The devil also appeared upon the scene, and claimed the body, as being lord of the matter, and charging Moses with the murder of the Egyptian (Ex. II, 12; Acts VII, 24). Hereupon ensued an altercation between Michael and the devil, in the course of which Michael said, ' God rebuke thee.' A double Moses was seen; one was deposited in the valley of the mountain, but the other was with the angels."—*Messiah of Judæa*, by Hilgenfeld.

A MIRAGE SEEN AT BUFFALO, N. Y. The people of Buffalo, N. Y., were treated to a remarkable mirage, between ten and eleven o'clock, on the morning of August 16, 1894. It was the city of Toronto with its harbor and small island to the south of the city. Toronto is fifty-six miles from Buffalo, but the church spires could be counted with the greatest ease. The mirage took in the whole breadth of lake Ontario, Charlotte, the suburbs of Rochester, being recognized as a projection east of Toronto. A side-wheel steamer could be seen traveling in a line from Charlotte to Toronto Bay. Two dark objects were at last found to be the steamers of the New York Central plying between Lewiston and Toronto. A sail-boat was also visible and disappeared suddenly. Slowly the mirage began to fade away, to the disappointment of thousands who crowded the roofs of houses and office buildings. A bank of clouds was the cause of the disappearance of the mirage. A close examination of the map showed the mirage did not cause the slightest distortion, the gradual rise of the city from the water being rendered perfectly. It is estimated that at least 20,000 spectators saw the novel spectacle. This mirage is what is known as that of the third order; that is, the object looms up far above the level and not inverted, as with mirages of the first and second orders, but appearing like a perfect landscape far away in the sky. — *Scientific American*, August 25, 1894.

JEW'S-HARP. A small instrument of iron played between the teeth; Lincolnshire Jew-trump. The first part of the word is probably one that is manifested in the synonymous Cleveland word *gew-gow* (Holderness *gew-gaw*), which Mr. Atkinson identifies with Norse *giga*, Swedish *giga*, a Jew's-harp. It was probably a Scandinavian invention. Gewgaw seems orignially to have been used in the special sense of a rustic instrument.

" *Pastor sub caula bene cantat cum calamaula.*

" The scheperd vndyr be folde syngythe well wythe hys gwgawe be pype."

" *O let me hear some silent song*
Tuned by the Jew's-trump of thy tongue."
—Randolph's *The Conceited Peddler.*

CHARLES'S WAIN. (Vol. VIII, p. 258.) Sir John Davies writing on the accession of Charles I, says :

" *Charles, which now in Arthure's seate doth raigne,*
Is our Arcturus, and doth guide the waine."

Bibliography on the Great Pyramid.

The following titles include such books, pamphlets, and serials relating to the Great Pyramid of Gizeh as we find in our library. Many questions have been received about the Great Pyramid, and we had hoped to have found time and space before now to have answered at least a portion of them. Hence we have printed this bibliography of such as we have examined and read. All are interesting, but for a understanding of the history, scientific and geometric construction, objects and speculations of the use of the monument we would recommend the works of John Taylor, C. Piazzi Smyth, J. Ralston Skinner, as the fullest and best.

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(4) A Demonstration that Noah's Ark may have been of One Hundred Thousand Coffer Capacity. By C. W. Hickson.
(5) Was the Architect of the Great Pyramid Inspired ? By H. A. Tracey.
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A MONTHLY MAGAZINE OF

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"Rich is that universal self whom Thou worshipest as the Soul."—*Vedas.*

Vol. XII. DECEMBER, 1894. No. 12.

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THE PYRAMIDS OF GIZEH, from Actual Surveys and Admeasurements, by J. E. Perring, Esq., Civil Engineer; Illustrated by Notes and References to the Several Plans, with Sketches taken on the Spot, by E. J. Andrews. Part I. The Great Pyramid. Text 8 pages and XIV plates. London, 1839. Part II. The Second and Third Pyramids, the three smaller to the southward of the third, and the three to the eastward of the Great Pyramid. Text 15 pages and XIII plates. London, 1841. Part III. The Pyramid to the southward of the Gizeh and at Abou Roash; also, Campbell's Tomb and a section of Pyramid at Gizeh, from actual surveys and admeasurement. Accompanied by Remarks on the Hieroglyphics, by Samuel Birch, Esq., of the British Museum. Text 24 pages and XXII plates. London, 1842.

This work on the "Great Pyramids of Gizeh" is oblong folio, size 3 feet by 2 feet. Printed on stout thick paper, plates, engravings, etc. Cover of first parted somewhat torn. Will be sent by express on receipt of $6.00, packed flat. The work is scarce, and should be in an Art or Scientific Library.

THE PLOWSHARE AND PRUNING HOOK. The indicator of commercial equation, and organ of Koreshan Unity. Bureau of Equitable Commerce, Washington Heights, Ill. Commenced it second volume, July 7, 1894. Terms, $1.00 a year. It announces itself as "the uncompromising champion of righteousness." Founded and edited by Koresh, under the auspices of Victoria Gratia. Its prospectus says: "If you wish the destruction of monopoly and the competitive system, and desire the plumb line of integrity applied to human relations, subscribe for the most radical reform paper published on this Continent.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"He that hath understanding to understand, let him understand."
—EUGENIUS PHILALETHES, JUNIOR.

VOL. XII. DECEMBER, 1894. No. 12.

THE TETRAGRAMMATON AS WRITTEN IN THE FOUR WORLDS. (Vol. XII, p. 41.) The following table shows the method of writing the four lettered name in each of the Four Worlds, as given by S. L. McGregor Mathers in his work "The Kabbalah Unveiled:"

1. Atzilatic. 2. Briatic. 3. Jetziratic. 4. Assiatic.

The secret name of the Atzilatic is *Aub* (OB); that of the Briatic is *Seg* (SG); that of the Jetziratic is *Mah* (MN); and that of the Assiatic is *Ben* (BN).

1.	I.	I, H.	I, H, V.	I, H, V, H.
	IVD.	IVD, HI.	IVD, HI, VIV.	IVD, HI, VIV, HI.
	Yod.	Yod, He.	Yod, He, Viv.	Yod, He, Viv, He.
2.	I.	I, H.	I, H, V.	I, H, V, H.
	IVD.	IVD, HI.	IVD, HI, VAV.	IVD, HI, VAV, HI.
	Yod.	Yod, He.	Yod, He, Vau.	Yod, He, Vau, He.
3.	I.	I, H.	I, H, V.	I, H, V, H.
	IVD.	IVD, HA.	IVD, HA, VAV.	IVD, HA, VAV, HA.
	Yod.	Yod, Hah.	Yod, Hah, Vau.	Yod, Hah, Vau, Hah.
4.	I.	I, H.	I, H, V.	I, H, V, H.
	IVD.	IVD, HH.	IVD, HH, VV.	IVD, HH, VV, HH.
	Yod.	Yod, Heh.	Yod, Heh, Vu.	Yod, Heh, Vu, Heh.

"The mystery of the earthly and mortal man is after the mystery of the supernal and immortal One." And thus was he created the image of God on earth. The head is I, the arms and shoulder are like H, the body is a V (U), and the legs represent the final H.

JAVAN, SON OF JAPHETH. In James Montgomery's "World before the Flood," Javan is the hero. On the day of his birth his father died, and Javan remained in the "Patriarch's Glen," under his mother's care till she also died; then he resolved to see the world, and sojourned for ten years with the race of Cain, where he became the disciple of Jubal, and noted for his musical talents. At the expiration of that time he returned, penitent to the "Patriarch's Glen," where Zillah, daughter of Enoch, "won the heart to heaven denied." The giants invade the "Glen" and carry off the little band captives. The giants were reproved by Enoch, who would have been slain by the giants in their fury, but they could not find him, "for he walked with God." As he ascended through the air, his mantle fell on JAAAN, who "smiting with it as he moved along," brought the captives safely back to the "Glen" again. A tempest broke forth of so fearful a nature that the giant army fled in a panic, and their kingwas slain by some treacherous blow, given by some unknown hand.

GOD SAVE THE MARK! In archery, when an archer shot well, it was customary to cry out, "God save the mark!" That is, prevent any one coming after to hit the same mark and displace my arrow. Ironically it is said to a novice whose arrow is nowhere, save the mark. God save the mark! (I Henry IV, i, 3). Hotspur, apoligizing to the king for not sending the prisoners according to command, says the messenger was a "popinjay," who made him mad with his unmanly ways, and who talked "like a waiting gentlewoman of guns, drums, and wounds (God save the mark!)," meaning that he himself had been in the brunt of battle, and it would be sad indeed if "his mark" was displaced by this court butterfly. The whole scope of the speech is lost sight of by the ordinary interpretation,—"May the scars of my wounds never be effaced" (God save my scars).

PLUS ULTRA. This motto is the royal arms of Spain. It was once *Ne plus ultra*, "no more beyond," in allusion to the pillars of Hercules, the ne plus ultra of the world; but after the discovery of America, and when Charles V inherited the crown of Aragon and Castile, with all the vast American possessions, he struck off *ne* and assumed the words *plus ultra* for the national motto, as much as to say Spain and the plus ultra.

ELEPHANTINE. Heavy and ungainly, like an elephant. In Rome the registers of the senate, magistrates, generals, and emperors were called *elephantine* books, because they were made of ivory. In geology, the *elephantine* period was that noted for its numerous thick-skinned animals. The *disease* called *elephantiasis* is when the limbs swell and look like those of an elephant more than those of a human being.

AZAZEL. (XI, p. 219.) " George R. Gliddon, in " Types of Mankind says, " *Azazl* is the Hebrew word." " This terrible and venerable name of God (says Lanci) through the pens of biblical glossers has been a *devil*, a *mountain*, a *wilderness*, and a *he*-goat." Aben Ezra has the following on this work :

" If thou art capable of comprehending the mystery of *Azazel.* thou wilt learn also the mystery of his name ; for it has similar associates in Scripture ; I will tell thee by allusion one portion of the mystery ; when thou wilt have thirty-three years, thou wilt comprehend us."

Gliddon then gives his explanation and a translation of the text.

" The ante-Christian Hebrew text was undivided into *words.* Our preceptor re-divides AZAZel into two distinct nouns : AZAZ and EL. The latter, every sciolist knows, means *strong*, the *puissant* par excellence, the *Omnipotent.* AZAZ, identical with the Arabic *azaz*, has its radical monosyllable in *aZ*, ' to conquer ' and ' to be victorious ;' wherefore, AZAZ-*E*L signifies the ' God of *victory*,'—here used in the sense of the ' *Author of death*,' in juxtaposition to I*e*HO*ua*H, the ' *Author of life ;* ' to the latter of which *Authors* the Jews were enjoined to offer a *dead* goat ; while, by contrast, to the former they were to offer a *live* one. Thus, death to the *Life-giver* — life to the *Death-dealer.* The symbolical antithesis is grand and beautiful. For the sake of perspicuity we submit a *free* translation of Lev. xvi, 8,10,26."

" And Aaron shall place lots upon the two he-goats ; one lot to I*e*H*ua*OH, and one lot to AZAZ-*E*L.

" And the he-goat upon which the lot has fallen to AZAZ-*E*L shall be placed *alive* before I*e*H*ua*OH, to become exempt by him, to be sent forth to AZAZ *E*L in the desert.

" And he who shall have led forth the he-goat to AZAZ-*E*L shall cleanse his clothes."

" It was quite natural that our gifted translators, one *Divine Name* having vanished through their skill, should have been blinded to several others."

CURIOUS RENDERING. Charles William Wall, in his " Ancient Orthography of the Jews," Vol. I, p. 354, says the mode of expression used in the Coptic rendering of I Cor. 1, 12, is peculiar. " It reads : " I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

He says the Coptic rendering is one exceedingly peculiar being : " *I indeed, I a Paulite ; . . . and I, I a Cephaite, and I, I a Christian.*" He says there is nothing exactly the same with this throughout the entire Hebrew Scriptures where the verb is omitted.

THE CREATION TABLETS. According to M. Oppert the following is the rendering of the Creation Tablets :

1. Formerly, that which was up above was not called heaven.
2. And that which is on earth below had no name.
3. An infinite abyss was their generator.
4. A chaos, the sea, was the mother who gave birth to this universe.
5. The waters which they contained flowed together.
6. There was darkness without a ray of light ; a hurricane without a calm.
7. Formerly the gods had no existence.
8. A name was not named ; no fate was fixed.
9. The gods Lahmu and Lahamu were created first.
1. He distributed the mansions, seven in number, to the great gods.
2. And designated the stars which should be the abode of the seven lumasi (spheres?).
3. He created the revolution of the year and divided it into decades.
4. And for each of the twelve months he appointed three stars.
5. From the day when the year begins until the end.
6. He assigned a mansion to the god Niber in order that the days should renew within their limits.
7. In order that they should not be shortened nor interrupted.
8. He placed by the side of the latter the mansion of Bel and of Hea.

CONFUCIAN CLASSICS. " To be fond of learning is to be near to knowledge. To practice with vigor is to be near to magnanimity. To possses the feelings of shame is to be near to energy.

" He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the empire with all its States and families.

" Sincerity is the way to heaven. The attainment of sincerity is the way of men. He who possesses sincerit, is he who, without an effort, hits what is write, and apprehends, without the exercise of thought ; he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

" To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it."

The Last Supper of Jesus.

BY ERNEST DE BUNSEN, LONDON, ENG.

Paul is the first of whom it can be proved that he transmitted words which Jesus was supposed to have spoken when he ate the Passover with his disciples, about eight years before Saul of Tarsus was converted to the faith of Stephen, the Essenic dissenter. When Luke composed his narrative of the Passover he had before him the Epistles of Paul; yet he did not accept the Pauline theory, according to which the crucifixion of Jesus had taken place contemporaneously with the slaying of the Paschal lamb, a theory which was excluded by the earlier Gospels after Matthew and after Mark. The Paulinian evangelist, by his Paschal record, joined in what we must regard as the protest against Paul's central dectrine about the third day according to the Scriptures. Luke denied the poetical but unhistorical assumption of his favorite apostle, that the institutions of the Paschal lamb, and of the first-fruits prophetically pointed to the exact days of Messiah's death and resurrection. To this refers our first essay, ' The third day according to the Scripture ' (current volume, page 145).

All the more astonishing is it, that Luke has recorded essentially the same words which Paul had asserted to have been spoken by Jesus at the last supper, and that this Evangelist mystically implied, as Paul had done, an essential distinction between the Jewish Paschal rite and a new institution then introduced by Jesus. According to Paul's and to Luke's account Jesus did not drink of the cup during supper, but after the same, he pointed to the cup as ' the new testament in my blood, which is poured out for you.' Paul and Luke agree in implying that Jesus did not only regard the red wine in the cup as the symbol of his blood about to be shed on the cross, but that he identified his blood with the wine in the cup. A covenant, to be binding, requires blood, for it is written that Moses took the blood of the Paschal lamb slain ' and sprinkled it on the people and said, Behold the blood of the covenant which the Lord has made with you.' By the words which Paul had first attributed to Jesus, according to the text transmitted, Jesus is implied to have solemnly affirmed the doctrine of a vicarious and redeeming sacrifice to be offered up by his blood-shedding on the cross.

It is impossible not to connect this doctrine of atonement by blood, as first attributed to Jesus in Luke's Gospel, with Paul's theory of the slain Paschal lamb as a prophecy and a type of Messiah's bloody death, fulfilled on that selfsame day, the 14th Nisan, by the antityye of this lamb, by Christ as the slain Paschal lamb of Christians, as the Lamb of God. Yet the first three Evangelists, as we pointed out,

deny that Jesus was crucified contemporaneously with the slaying of the Paschal lamb, and thus deprive Paul's doctrine on the atonement by blood of that typical support which alone colud supply his theory with any authority.

On these grounds we consider it our duty to assert, that Paul had not the authority of the twelve apostles or of the risen Christ for the words said to have been spoken by Jesus at his last super. It is impossible to assert what words were then spoken by him. The now established protest of the Gospels, containing the tradition of the twelve apostles, against Paul's unhistorical theory on the third day according to the Scripture, renders the assumption impossible that the words reported to have been spoken by Jesus at the last supper, and which are differently recorded in the Gospels after Matthew, after Mark, and after Luke, represent the tradition of the twelve. It is surprising that neither in the Gospel after Matthew nor in that after Mark those words attributed to Jesus are recorded, as transmitted by Paul, ' this do in remembrance of me.'

We may perhaps venture to assume that Jesus, whilst partaking of the Passover, that is of the Paschal lamb, with his disciples, on the legally appointed day, gave to this Jewish institution a new meaning in so far only as he instructed them, that on future celebrations of the Passover they should do this no longer in remembrance of the liberation from the servitude in Egypt but in remembrance of him who had tried to liberate them from the thraldom of a misunderstood Law.

It now becomes possible to explain why in the fourth Gospel no reference whatever is made to words spoken by Jesus at his last supper. We hope to render evident in another essay that it was one of the principal objects of the fourth Gospel to support Paul's theory on Christ's crucifixion and resurrection having been typified respectively by the slaying of the Paschal lamb on the 14th Nisan, and by the offering of the first-fruits on the 16th Nisan. This theory on the third day according to the Scripture, as we proved, had by the first three Gospels been stigmatised as an absolutely unhistorical combination. We hold it to have led to the perverting of the meaning of the Passover and of Christ's death. During the Paschal dispute, which culminated in the year 156, it became necessary to assert, in spite of the contrary statements in the first three Gospels, that Jesus was indeed crucified contemporaneously with the slaying of the Paschal lamb, and that therefore it was, as Paul's Epistles testify, on the third day according to the Scripture, that his resurrection took place, as the first-fruit of them that sleep. Thus we explain the introduction of a different crucifixion-day in the fourth Gospel, and thus also the omission in the same, of words spoken by Jesus at the last supper.

It was held to be necessary, after the middle of the second century, to separate by an entire day the supper of Jesus and his disciples

from the legal day for eating the Passover. Jesus was thus clearly implied not to have recognized the institution of the Jewish Passover, but to have instituted an essentially new rite unconnected with the same, a new covenant or testament. The connection of type and antitype could only be maintained by antedating the crucifixion. About the year 170 the authors of the Gospel after John have had the boldness to antedate this event, when the text of the first three Gospels, then generally known to the churches, could not have been altered and harmonised with the fourth Gospel. Thus to the crucifixion-day in the first three Gospels the 15th Nisan was opposed the 14th Nisan in the fourth Gospel, the day of the slaying of the Paschal lamb. This day could be figuratively explained as a type and a prophecy of the death of the Messiah, as the Lamb of God. It is now proved that this was the mystical basis of Paul's highly poetical, but, according to the first three Gospels, unhistorical, and by the twelve apostles not recognized but opposed theory of Paul on 'the third day according to the Scripture.'

It is certain that Jesus has not separated his last supper from the Jewish Paschal meal, as Paul and Luke have done, and as is confirmed in the fourth Gospel. Only in the Gospel after Matthew such a separation is excluded. On these grounds it may be regarded as at least not impossible that at his last supper, Jesus followed the Jewish rite throughout. In the first Gospel of our canon it is reported that, after having taken the bread, Jesus spoke, 'the words of the blessing.' This literal meaning of the text seems to indicate that he spoke the usual words which the master of the house or his representative used at the consecration of the Paschal meal, beginning with the words, 'Blessed be He who caused the bread to grow from the earth, . . . who created the fruit of the vine.' In this form of prayer, as in the sermon on the mount and in the prayer which Jesus taught to his disciples, every kind of mystery is absent. The founding of the kingdom of God is in the Book of Isaiah (xxv, 6-8) represented as the preparing of a divine meal, and connected with the swallowing up of death in victory.

The same absence of mystery is remarkable in the words of thanks said to have been uttered by Jesus at the celebration of the Passover, as recorded in the 'doctrine of the apostles,' by which very early commentary, probably of law-abiding Essenes, the prayer is transmitted: 'We thank thee our Father for the holy vine of David Thy seravnt, which Thou has let us know by Jesus Christ Thy servant.' The words about the holy vine of David seem to refer to the eightieth Psalm by Asaph, contemporary of David, to whom this Psalm may have originally referred. On this assumption David or his Messianic antitype is here called the 'Son of Man,' whom God brought up unto himself, the man at the right hand of God, that is, the man of God's spirit,

Passover instituted by Moses cannot be proved to have received it name from this contemporaneous solar phenomenon, to which the more ancient Mithras celebration certainly referred. With this ancient spring-equinoctial rite, which was originally connected with human, later with animal sacrifices, may be connected the narrative of the intended sacrifice of Isaac in the land of Moriah or Moreh, the 'land of vision' that is, in the neighborhood of Shechem, the spot of Abraham's first residence in Palestine, where he built an altar. According to Samaritan tradition the mountain on which the intended burnt sacrifice took place was Gerizim. It is implied by the narrator that the sacrifice was to be offered up on 'the third day, when in the morning Abraham would see from the plain of Sharon, afar off, Mount Gerizim, to reach which on 'the third day' he probably did not start from a place as far from Mount Gerizim as Beer-Sheba. Isaac expected that a lamb would be sacrificed and not he himself. This is important as showing that it was usual to offer a lamb at that time. The narrative refers to the translation from human to animal sacrifices at the spring equinox, and may be connected with the time when the sun passes over the equator and on the third day appears in full before the star-sign of Aries. Moses, or some one in his name, gave a new meaning to this originally solar festival, at which a young ram or lamb was slain at the Mithras mysteries, by connecting the Passover with the angel's passing over the houses of the Israelites, which, being marked by the blood of the lamb, were saved from the destroyer was the ram originally connected with Aries.

The direct connection of the birth and life of Jesus Christ with solar and astral symbolism is a positive fact, mysteriously indicated by biblical records. It has been hidden for nearly two thousand years by the generally accepted and supposed infallible ancestorial interpretation of the Bible, regarded as the genealogy of 'revealed faith.' But the faith must be supported by science, and science is progressive.

We have pointed out that the four principal feasts of the Roman Catholic calendar are connected with the four cardinal points of the Zodiac. Likewise we have interpreted by the Zodiac the hitherto unexplained Alpha and Omega, or A and O, 'the first and the last,' which symbol is in the Apocalypse attributed to God and likewise to Christ. The Alpha and Omega referred to the first and the last sign of the Zodiac, to Taurus and the adjoining Aries, the earliest spring equinoctial signs, Taurus being called in Hebrew Alap, and Aries Oin, later Ain. The first sign stood in particular relation to the last, the bull to the ram, because the latter took the place of the former, in consequence of the precession of the equinoctial points. The God whose symbol was held to be the spring equinox was symbolised by Taurus then by Aries, yet the sun in both cases was the real symbol of the Deity. According to Irenæus and Jerome the more ancient form

of Jehovah was Yao, which name we connect with the mystical A and O, with the sun in the first and last signs of the Zodiac. Yao-Jehovah was by David described as riding on the Cherub, the kirub or bull of the Assyrians, that is, as we interpret, as moving with the sun in Taurus.

Among the Deities connected with Taurus is the Mitra of the Indians, and the Mithra of the Eranians. By the early connection of Jesus with the spring equinox, because witu the solar symbolism by which the conception of Mary was connected with the spring equinox, her son was recognised as God, as the Vicar of Jehovah, who was supposed to have withdrawn from the government of the world, when Aries, the ram or lamb, by the precession of the equinoctial points, had taken the place of Taurus. Considering the proved relation in which Christ has been placed to the sun, as was done long before respecting the sun-god Mithras, it cannot be regarded as a chance coincidence that this solar hero was said to rise to new life with the sun, at the time of the spring equinox, that is of the Passover, when the miraculous resurrection of Christ is recorded to have taken place. At the celebration of the Mithras-resurrection, and at that of the recorded resurrection of Christ, 'the same thing was done,' as two of the earliest and most learned Fathers of the Church have testified. They could not have said this if one of these celebrations was directly connected with solar symbolism, as that of Mithras certainly was, whilst the other celebration and that of Christ's resurrection was not so connected. We shall point out that on both occasions, an invisible resurrection, symbolised by the sun, must have been celebrated. According to the Gospel all the righteous 'shall shine as the sun in their heavenly Father's realm.'

We believe to have fully established, by Biblical argument alone, the unhistorical nature of Paul's theory of Christ's resurrection on the third day according to the Scriptures, that is, as typified by the offering of the first-fruits on the third day after the slaying of the Paschal lamb. This assumed prophecy of Moses might have been regarded as fulfilled by Jesus if he had been crucified contemporaneously with the slaying of the lamb; but this was not the case according to the tradition of the twelve apostles as transmitted by the first three Gospels. It was so important for the early church to confirm this Paulinian theory by miraculous events, that, if Paul had believed in a visible resurrection of Christ he must have referred to personal apparitions of the risen Jesus at the open grave, such as have been later recorded in the Gospels transmitted to us. But the apostle does not mention apparitions of Christ to any women at the grave, though he gives a list of the persons to whom the risen Jesus had appeared. Paul cannot have possibly known anything about the touching legend later transmitted by Luke, or some one in his name, of the disciples

on the road to Emmaus on the third day after the crucifixion of Jesus. Moreover, the late origin of such legends, which cannot have been before the death of Paul, explains their different details which are more or less irreconcilable with each other. Had it been generally known in the first centuries that Paul's theory was unhistorical, according to which the very day of Christ's resurrection had been foretold since the time of Moses, nobody could have expected that his resurrection would be asserted to have been a visible and miraculous event; nor could the late legends ever have been invented about visible apparitions of Jesus at the grave, of which Paul certainly knew nothing.

Apparitions of the risen Jesus have undoubtedly taken place, but similar phantoms of the living and of the dead have occurred and do occur in our days, as proved by the best critically examined evidence. It follows that the transition of Jesus from death unto non-terrestrial individual life, cannot in any way have been exceptional or miraculous, though our knowledge of natural law is too limited to explain the mystery of these transformations. Death is an open door to later developments of every man's spiritual body. This important and world-reforming subject cannot be removed from the region of faith, which word Jesus used, without the article not, in connection with dogma.

NUMBERS IN NATURE. Physical science shows that numbers have a significancy in every department of nature. *Two* appears as the typical number in the lowest class of plants, and regulates that pairing or marriage of plants and animals which is one of the fundamental laws of the organic kingdoms. *Three* is the characteristic number of that class of plants which has paralleledv-eined leaves, and is the number of joints in the typical digit. *Four* is the significant of those beautiful crystals which show that minerals (as well as stars) have their geometry .*Five* is the model number of the highest class of plants—those with reticulated veins and branches—is the typical number of the fingers and toes of vertebrated animal, and is of frequent occurence among the star-fishes. *Six* is the proportional number of carbon in chemistry, and 3×2 is a common number in the floral organs of monocotyledonous plants, such as the lilies. *Seven* appears as significant only in a single order of plants (Heptandria), but has an importance in the animal kingdom. where it is the number of vertebræ in the neck of mamalia ; and according to Mr. Edwards, the typical number of rings in the head, in the thorax, and the abdomen of crustacea. *Eight* is the definite number in chemical composition for oxygen, the most universal element in nature, and is very common in the organs of sea-jellies. *Nine* seems to be rare in the organic kingdom. *Ten*, or 5×2, is found in star-fishes, and is the number of digits on the fore and hind limbs of animals.

THE HADIS. The sayings of Mahomet are called *The Hadîs*. The following are selections:

The first thing which God created was my soul.

I was a prophet while Adam was yet betwixt Earth and Clay.

Intelligence is light in the heart, distinguishing between truth and vanity, not the intelligence of life.

My words are Law, my example is Doctrine, my state is Truth.

The last thing that is removed from the chiefs of the righteous is the love of dignity.

God is in the East and the West, and wherever you turn your faces. God is there.

An angel descends in every drop of rain, or dew.

I have created nothing more honored in my sight than thee.

There is not one of us who hath not his assigned place.

Were the sea ink it would not suffice for the words of my Lord.

When He willeth aught He but sayeth to it, 'Be, and it is so.'

Verily, there is nothing of which the treasury is not with Us.

From Him is the beginning, and unto Him is the return.

To the light have reached, and in the light I live.

There is no morning and evening with the Lord.

To God belong the treasuries of the Heaven and the Earth.

There is no prophet after me.

Every one is born with a disposition (for the true faith), but his parents make him a Jew, a Christian, or a Magian.

ZACHARIAH, OR ZECHARIAH. Is the name *Zachariah* found in the Bible? XENOS.

We suppose this question was penned with the old catch in mind that it would be answered yes, and referred to the eleventh book of the Minor Prophets, which is spelled *Zechariah*. But the questioner says, "in the Bible." We therefore answer yes, it is found in the third Gospel, 1, 5, "a certain priest named *Zacharias*" which name is the same as Zachariah, and Rev. Alfred Jones's "Proper Names of the Old Testament Scriptures" give a list, with references, of 25 different *Zechariahs* mentioned in the Scriptures.

PILATE TO TIBERIAS. "I have at length been forced to consent to the crucifixion of Jesus Christ, to prevent a tumult umong the Jews, though it was very much against my will. For the world never saw, and probably never will see, a man of such extraordinar y piety and uprightness. But the high-priests and Sanhedrim fulfilled in it the oracles of their Prophets and of our Sibyls. When he hung on the cross a horrid darkness, which covered the earth, seemed to threaten its final end. His followers, who profess to have seen him rise from the dead and ascend into heaven, and acknowledge him for their God, do still subsist, and by their excellent lives, show themselves the worthy disciples of so extraordinary master. I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace and dignity of your empire."

"SAM OF OXON." To whom does this epigram refer, found in the London *Morning Chronicle*, January, 1, 1848: X.

"*So you've watched the flying crow,*
Sam of Oxon—Sam of Oxon!
Sniffed the way the court winds blow,
Sam of Oxon—Sam of Oxon.

Trimmed your sails, and turned your coat,
Sam of Oxon—Sam of Oxon!
Thank ye, thank ye, for your vote,
Sam of Oxon—Sam of Oxon."

DOMINICAL LETTERS. We take the following two hexameters from McClintock & Strong's "Cyclopædia," Vol. II, p. 621. The initials of the words of these two verses are the letters designating the first days of every month. Will some reader give an English translation of the distich: X.

*A*stra *D*abit *D*ominus *G*ratisque *B*eabit *E*genos
*G*ratia *C*hristicolæ *F*eret *A*urea *D*ona *F*ideli.

HELMONT'S EPITAPH. Leibnitz wrote the following epitaph on François Mercure Helmont. Wanted a translation. UR.

Nil patre inferior, jacet hic Helmontius alter,
Qui junxit varias mentis et artis opes,
Per quem Pythagoras et cabbala sacra revirit
Elœasque, parat qui sua cuncta sibi.

TRANSLATION WANTED. Please translate the following distich:

Tres reges regi regum tria dona ferebant;
Myrrham Homini, uncto aurum, thura dedere Deo.

THE VEDAS. The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindūs, being to them what the Bible is to the Christians, or the Koran to the Mohamedans. The word Veda denotes in Sanscrit, the language in which these books are written, wisdom and knowledge, and comes from the root of the verb *Veda.* which, like the Greek *Oida, Foida,* signifies " I know." The German *weiss* and the English *wit* come from the same root. There are four collections, each of which is called a Veda, namely, the Rig-Veda, the Yazur Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but commentaries on it, as the Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts; the *Mantras* or hymns, which are all metrical, and the *Brahmanes,* which are in prose, and consist of ritualistic directions, concerning the employment of the hymns, and the method of sacrifice. The others consist also of hymns and prayers; but they are borrowed for the most part from the Rig-Veda.

The Vedas then are the Hindū canon of Scripture — the book of the law; and to the Hindū Mason they are his trestle-board, just as the Bible is to the Christian. The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called *Varuna,* whence the Greeks got their *Ouranas;* the next was the sun called sometimes *Savitar,* the progenitor, and sometimes *Mitra,* the loving one, whence the Persian *Mithras.* Side by side with these was *Agni,* fire, whence the Latin *Ignis,* who was the divinity coming most directly in approximation with man on earth, and soaring upward as the flame to the heavenly gods. But in this nature-worship the Vedas frequently show an inward spirit groping after the infinite and eternal, and an anxious search for the divine name, which was to be reverenced just as the Hebrews aspired after the unutterable Tetragrammaton. Bunsen (" God in History," book III, ch. 7) calls this " the desire — the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas — the voice of humanity groping after God." One of the most sublime of the Vedic hymns (Rig-Veda, b. x, hymn 121) ends each strophe with the solemn question: " Who is the god to whom whom we shall offer our sacrifice ? " This is the question which every religion asks; the search after the All-Father is the labor of all men who are seeking divine truth and light. The Semetic, like the Aryan poet in the same longing spirit for the knowledge of God exclaims, " Oh that I knew where I might find him, that I might come even to his seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.

Lines on a Human Skull.

BY FREDERICK LOCKYER.

A human skull! I bought it passing cheap—
Indeed, 'twas dearer to its first employer:
I thought mortality did well to keep
Some mute memento of the old destroyer.

Time was some may have prized its blooming skin;
Here lips were wooed, perhaps in transport tender;
Some may have chucked what was a dimpled chia,
And never had my doubt about its gender.

Did she live yesterday, or ages back?
What color were the eyes when bright and waking?
And were your ringlets fair, or brown, or black,
Poor little head! that long has done with aching?

It may have held (to shoot some random shots)
Thy brains, Eliza Fry—or Baron Byron's,
The wits of Nelly Gwynn—or Doctor Watts,
Two quoted bards! two philanthropic sirens!

But this I trust is clearly understood,
If man or woman,—if adored or hated,—
Whoever owned this skull was not so good
Not quite so bad as many may have stated.

Who love can need no special type of death;
He bares his awful face too soon, too often;
Immortelles bloom in beauty's bridal wreath,
And does not yon green elm contain a coffin?

Oh true love mine, what lines of care are these?
The heart still lingers with its golden hours,
But fading tints are on the chestnut trees,
And where is all that lavish wealth of flowers?

The end is near. Life lacks what once it gave,
Yet death has promises that call for praises;
A very worthless rogue may dig the grave,
And hands unseen will dress the turf with daisies.

Literature Containing Questions and Answers.

During the past few years we have received various orders and enquiries for serials of a similar kind to this monthly, and also books on questions and answers. We have always given the information, and also generally filled the orders or given information of the baoks. In a more general way we have thought best to place on record the most prominent part of these works. The record shows several American serial ventures in this field of literature, all of which have had a limited duration, yet each has left a record of its enterprise, as well as a large collection of garnered curios in all departments in literature.

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HANDY HELPS. A Manual of Curious and Interesting Information. Albert P. Southwick. 16mo. pp. 286. 500 questions and answers. New York, 1886.

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Also, "Dictionary of Phrase and Fable," pp. 2061; "Readers' Handbook," pp. 1170; "Historic Note-Book," pp. 998.
Philadelphia, 1878, 1881, 1891.

TREASURY OF LIGHT. The Storehouse of Truths gathered on the Luminous Pasture Fields of History, Mythology, Prophecy, and Heraldry. Ernest Edwards. 8vo. pp. 452. London, 1858.

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Contents of Some of Our Exchanges

ASTRONOMY AND ASTRO-PHYSICS. A Mars Number. October, 1894. Wm. W. Payne, Geo. E. Hale, editors. Six associate editors. $4.00 per annum Ten times a year. Carleton College, Northfield, Minn.

Contents of October Number, 1894. Vol XII, Whole No. 128. General Astronomy—Schiaparelli's Map of Mars, 1888 for frontispiece. On the Magnitude of the Solar System, by Wm. Harkness; Instruments for the Photography of Meteors, Plate XX, by W. L. Elkin; The Locus for the Center of Gravity for a Homogeneous Elipsoid of Revolution, Plate XXI, by T. J. J. See; Schiaparelli's Latest Views Regarding Mars, by Wm. H. Pickering; Electric Control of Equatorials in Photography, by W. C. Gurley; Photograph of Swift's Nebula in Monocoros, N. G. C. 2237, Plate XXIa, by E. E. Barnard; The Region of Lacus Solis in Mars; Plate XXII, by J. M. Schaeberle; Mars, Plates XXIII, XXIV, XXV, by Percival Lowell.

Astro-Physics—The Spectrum of Herculis, Plate XXVI, by T. E. Espin; Stellar Photometry, by Henry M. Parkhurst; The Magnesium Spectrum as an Index to the Temperature of the Stars, by James E. Keeler; On Some Attempts to Photograph the Solar Corona without an Eclipse, Plates XXVII, XXVIII, XXIX, XXX, by Geo E. Hale; Prof. Frost's Translation and Revision of Die Spectralanalyse Der Gestirne, by James E. Keeler. Astro-Physical Notes. Current Celestial Phenomena. News and Notes.

POPULAR ASTRONOMY. October No., 1894, of this popular serial contains the following contents: The Region of Lacus Solis on Mars, drawing by J. M. Schaeberle, front. The Large Sun-Spot of August, 1894, plates VI, VII, VIII, by H. C. Wilson; Mars — the Polar Snows, illustrated, by Percival Lowell; Putting in Place and Adjusting the Object Glasses of Refracting Telescope, by J. A. Brashear; The Fixed Stars, III, illustrated, by W. W. Payne; An Easy Way to Make a Noon Mark, by Rev. Edward Riggs; Groups of Time Stars for Amateur Astronomers, by Edna Iliff and Lottie Waterbury; The Polar Snows and Non Glaziation of Mars, by J. R. Holt; Planet Notes and Tables for November; Practical Suggestions; General Notes; Bibliography of Astronomy. This magazine is $2.50 a year. Wm. W. Payne and Charlotte E. Willard, editors. Goodsell Observatory of Carleton College, Northfield, Minn.

THE BIBLICAL WORLD; containing the Old and New Testament. Wm. R. Harper, editor, assisted by six associate editors. Subscription price, strictly in advance, $2.00. Vol. IV, 1894-95. Royal 8vo. Papers relative to the Scriptures, interpretation exposition, translation, readings, vocabularies, methods of study, and biblical notes, University of Chicago, University Press Division, Chicago, Illinois.

HIGHER EDUCATION IN TENNESSEE. Circular of Information No. 16, Bureau of Information. Contributions to American Educational History. Edited by Herbert B. Adams. pp. 288. Washington, 1893.

Exchanges and Bibliography.

THE UNKNOWN WORLD. A magazine devoted to the Occult Sciences, Magic, Mystical Philosophy, Alchemy, Hermetic Archæology, and the Hidden Problems of Science, Literature, Speculation and History. Edited by Arthur Edward Waite. Commenced August, 1894. Annual subscription, six shillings, post free. Six pence each. Royal octavo, double columns. London, England. Published by James Elliott & Co., Temple Chambers, Falcon Court, Fleet St., E. C. Among the articles thus far are: The Foundation of Magic; What is Alchemy; The Rosicrucian Mystery; Elimination of Evil; Some Definitions of Mysticism; Medicina Spagyrica; Human Growth; The Theosophical Revival; Mysticism in Poetry; Francis Bacon and the Mystics; Hermetic Poets; The Hermetic Doctrine of Paracelcus; Exposition of the New Gospel of Interpretation; Mysticism and the Canon; The Threefold Division of Mysticism; Editorial notices, etc.

THE MATHEMATICAL MESSENGER. G. H. Harvill, editor. Published bi-monthly, at Tyler, Texas. Price, $2.00 a year, in advance. Single copies; 35 cents; quarto. Nos. 4 and 5, of Vol. VII, at hand. These Nos. contain articles by Profs. J. N. Lyle, F. Cajori, (the late) J. E. Hendricks, H. W. Draughon, and G. H. Harvill, the editor.

BIBLIOGRAPHY OF MANCHESTER, N. H. S. C. Gould has just finished a bibliography of Manchester, including Derry, Londonderry, and Bedford, which were more or less a part of Derryfield originally. The card catalogue contains rising 3,000 entries of books and pamphlets by citizens and residents of Manchester, and others who were at one time residents of the city, together with some of the more important Manchester imprints, ranging from 1742 to 1894 — a period of 156 years. He has been assisted in the copying of cards, and arranging of the work, by Miss Gertrude M. Webster of this city.—*Manchester Mirror and American*, Sept. 29. 1894; *Boston Globe*, Oct. 7, 1894.

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A journal for the Professional Reporter, Office Stenographer, and Typewriter Operator. Monthly, at 50 cents a year; single numbers 5 cents. Commenced publication, January 1894, and published by the Stenographer Company, Box 157, Charlestown, S. C. C. Irvine Walker, Jr., editor. Liberal premiums have been offered for clubs from a Excelsior Webster Pocket Speller to a Mimeograph or Wire-graph Duplicator. Send five cents for a sample number, and then subscribe for it, and commence to learn the art of stenography; a little practice day by day will make a good reporter in less than a year.

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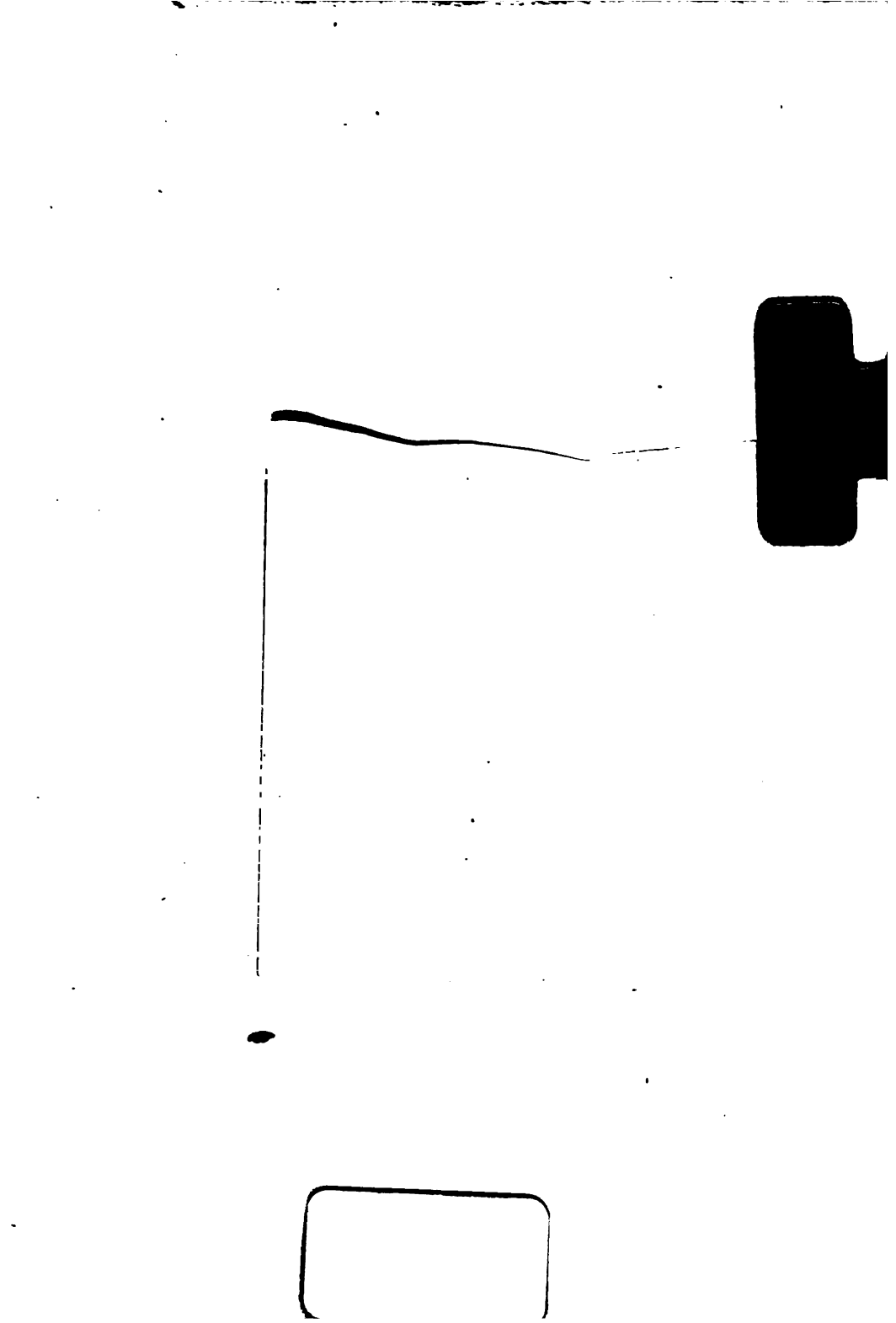

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